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Wilfrid Parsons

WHAT'S WRONG WITH CONGRESS?

Robert C. Hartnett

MORE VIEWS ON WAR AND LETTERS

N. Elizabeth Monroe

YUGOSLAV RELIGIOUS STRIFE IS EXPLOITED BY THE ENEMY

Bernard Ambrozic, O.F.M.

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N. ELIZABETH
MONROE

PADRAIC
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A CATHOLIC REVIEW OF THE WEEK

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

JANUARY 2, 1943

WHO'S WHO

WILFRID PARSONS, S.J., former Editor-in-Chief of AMERICA, presents Catholics with a set of New Year's resolutions. As former Professor of Political Science and Dean of Georgetown Graduate School, and Professor of Political Science at Catholic University, Father Parsons implements his own advice by training youth for the tasks ahead. . . . REV. BERNARD AMBROZIC, O.F.M., was born near Ljubljana, Slovenia, and was educated there. Although he has been in the United States since 1925, he is in constant touch with developments in his native land. His analysis of the much-discussed civil war within that State today sheds reassuring light on the path to internal harmony in Yugoslavia—if it is heeded. . . . ROBERT C. HARTNETT is engaged in graduate work in the department of political and social sciences, Fordham University, New York. With the advent of the new Congress, he considers the question: Is the arthritis of that venerable body chronic, or will a transfusion make it capable of meeting the grave problems the country faces? . . . RAYMOND A. GRADY, a Connecticut Yankee from Maine, reports a visit to King Arthur's Hollywood Court. Perhaps the residence in Maine instead of Connecticut accounts for it—but this time it is the Yank who is most bewildered. All the King's horses and all the King's men can't set him straight. . . . N. ELIZABETH MONROE, who picks up the thread of discussion re Mars and the Muses, is Assistant Professor of English at Brooklyn College. PADRAIC COLUM, KENNETH ROBERTS and DANIEL SARGENT also take a cautious fling at prophecy.

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COMMENT

SPEAKING from the very depths of his heart, our Holy Father, Pope Pius XII, addressed a Christmas Eve message to "My Dear Children of the Entire World." His message was wrung from him by a prophetic vision of impending chaos. The human race is "gravely ill," he said, and can only be healed by heroic measures. What those measures meant in the international field, he expounded last Christmas. This time, he showed the remedy to be applied to the "internal order of states and people." The Pope's words were no academic essay. Nor were they a sad wailing over the miseries and errors of the age. Those who heard his message over the radio were impressed by the vigor and firmness of his voice. "The call of the moment," said the Pope, "is not lamentation but action." He called upon all men to "unite and collaborate" for the renewal of society; he proclaimed a "crusade for a social, human and Christian ideal." Condemning Marxianism, he proposed no Fascist state as its alternative, but demanded a society based upon the rights and dignity of the human person under God. He stressed the idea that peace on earth depended on internal peace and order in individual nations. The main features of the Pope's plan of action will be discussed in next week's AMERICA.

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WRITING in the Anglican monthly *Christendom* for March, 1942 (quoted by the Information Service of the Federal Council of Churches of Christ in America for November 28, 1942), the Rev. P. I. T. Widdrington enumerates these major concessions to the cause of religion as having been granted by the Soviet Government since 1930:

1. The restoration of civil rights to the clergy.
2. Suppression of blasphemous plays and films.
3. Abolition of the test for the Army and Civil Service which penalized members of the Church.
4. Revision of the manuals used in schools and the excision of scurrilous and offensive attacks on religion. Christianity is now admitted to have played a part in the early stages of Russian civilization.
5. "Studied moderation" in the treatment of the Uniat and Orthodox churches in former Poland.
6. Legalization of the manufacture and sale of objects connected with religion (e.g. ikons).
7. Relaxation of the Labor Disciplinary laws to enable the faithful in the country to keep the great festivals.
8. Restoration of the seven-day week with Sunday as the universal rest day.
9. Re-opening of the shrine of the Iberian Virgin in Moscow.
10. Removal of the notorious and truculent atheist, Dimitrov, from the staff of broadcasters.
11. Permission to Polish regiments to have the services of Roman Catholic chaplains, and the release of 150 Roman Catholic priests, Soviet citizens, from prison.
12. A tacit understanding that Orthodox clergy who serve as soldiers may minister to their fellow Orthodox at the front.

13. Appointment of a number of teachers from the seminaries of the Western Ukraine to professorships in Soviet universities.

14. Suspension of the vast publishing undertaking of the Godless Union.

15. The phrase, "the role of religion," is now found in Soviet newspapers.

Professor N. A. Timasheff, of Fordham University, expresses the belief that the rulers of Russia reached in 1937-38 the "uneasy conviction that religion was still a formidable force." Helen Iswolsky, writing in the *Commonweal*, notes a definite trend toward more spiritual conceptions among Soviet writers. While the data above quoted, particularly No. 11, should be accepted with caution, there are sufficient indications to warrant a surmise that the militant anti-religious tide is beginning to ebb.

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ANYONE who listened to Captain "Eddie" Rickenbacker's broadcast account of what our boys are doing and suffering in the "hell-hole" of Guadalcanal and in the steaming wilds of New Guinea, and did not thereupon resolve to give everything for the war effort, does not deserve the high privilege of American citizenship. If the knowledge of such sacrifice is not enough to put an end to loafing, work-stoppages, "business-as-usual," selfish complaints over price controls and rationing, we may lose the war and have to take the consequences. Perhaps Captain Rickenbacker put his finger on what is wrong with many of us when he described the disaster which befell him and his party. As the plane in which he was traveling began to run out of fuel above the trackless waters of the Pacific, everything, no matter how valuable, was ripped out of the machine in order to lighten the load and save what little gas remained. Face to face with death, he explained, a man realizes *how unimportant all material possessions really are*. That is the lesson the war has yet to teach many of us. If Captain Rickenbacker's moving words lead his fellow citizens to understand that only by seeking first the Kingdom of Heaven can they have anything like a heaven on earth, his terrible experience was indeed Providential.

— — —

THE inconsistencies and immorality of American divorce legislation have been brought into sharp focus by the recent decision of the Supreme Court, upholding the legality of the notoriously lax divorce laws in Nevada. Upon apparently sound legal grounds, the Court has maintained that two residents of North Carolina who, after six weeks residence in Nevada, obtained separate divorces and returned to live in their home State as man and wife, were legally divorced, even though, accord-

ing to North Carolina law, they were living in "bigamous cohabitation" and subject to severe penalties. Commenting editorially, the New York *Herald Tribune* states:

As for the social aspects of the question, it was necessary for the Court to balance the possibility of encouraging divorce, against the actuality of denying the legality of many existing marriages and the legitimacy of many children of such marriages. In deciding against the latter course, the Court appears to have followed the path of practical wisdom. The legal divorce tangle in the United States cannot wholly be straightened out by the Supreme Court, neither can the causes of divorce or unhappy marriage be removed by refusing the one or denying that the other exists. The legal question can only be resolved by a process of evolution whereby the divorce laws of the several States will attain a measure of uniformity, reflecting a mean of social morality within the whole United States. The social problem of divorce can be ameliorated only by raising that mean.

Suppose on the other hand, that the "process of evolution" produces in some States even more lax divorce legislation. According to this decision, other States will be bound, with "full faith and credit" to accept and respect the legal overthrow of the sanctity of the marriage bond. It is to be hoped that this legally sound, but morally deplorable, decision will bring decent people to realize that there will never be any solution to the "social problem of divorce" until marriage is looked upon as a Divine institution and a vow before God, not as a matter to be set aside by the courts of men.

FEARS that Hollywood will botch the exquisite story that Franz Werfel gives in *The Song of Bernadette* may be, in part, at least, allayed. The captains of the kliegs have been wise exceedingly in picking the actress who is to play Bernadette. Jennifer Jones, who is Phyllis Isley, of Tulsa, Oklahoma, is like this: "She is an exemplary Catholic. She was prefect of the Sodality [at Monte Cassino in Tulsa] and is a fine, lovable and beautiful character. She never missed a Retreat while she was in school, and would absolutely not attend movies during Lent." Happily, she won the part over other actresses whom such an encomium, to put it mildly, would surprise. It remains, of course, to be seen how she will carry the part; Hollywood may still sentimentalize the strong history of Bernadette and Lourdes. But the start is right—Bernadette and her love for Our Lady will be understood and appreciated by at least one member of the cast. Hollywood will do a strange and welcome job, if audiences who see the film catch the same understanding and appreciation.

ON July 16 of the past year, the *Daily Worker* printed a scoop: Nelson Rockefeller had induced Matthew Woll and James Carey to sit in conference with a gentleman from Mexico named Vicente Lombardo Toledano. The inducement was the "gravity" of the subject matter. They were to give the blessing of American Labor to Lombardo and his "mission of rallying the masses of Latin Amer-

ica behind the war effort of the Democracies." Lombardo carried out his tour of rallying. In Cuba he declared war against the Papacy. In Bolivia he was feted by our diplomatic staff at dinner. Meantime, evidence of his rally work took a decided turn. Cuba and Mexico exchanged diplomatic officers with the Soviet. Argentine workers, said to speak for 300,000, demanded similar action of their Government. From La Paz came news that in future the CTAL (*Confederación Trabajadores América Latina*) would recognize only Bolivian unions affiliated with the Bolivian Labor Congress, and that Toledano would himself act as sole arbitrator over jurisdictional differences that stood in the way of unity. A new International was well on toward realization.

LOMBARDO started homeward. In his wake Bolivia now reports an industrial strike that is throwing the land into an uproar. In Colombia the workers on the national railroads went out, to return only after the militia took over the roads. Last week in Mexico 50,000 railroad operatives threatened to tie up the country unless given a twenty-five per cent increase in pay, at the very time when the United States agreed to give Mexico materials and technical help to put her railroads into working order. Indeed there does seem to be rallying behind the war effort, but not in its favor. We now read that Señor Lombardo will come here in early January to arrange for a Pan-American Labor Congress. What game is he playing? Or rather, how blind are we? Some day our friends here will believe what every Mexican public man knows. Lombardo Toledano is the Number One Communist in Latin America, their dictator in Mexico, educated for a full year in the Moscow training school of revolution, and still in the line of the Comintern.

ECONOMIC and social movements have a definite role to play in the mission program of the Church, according to the Very Rev. Thomas J. Feeney, S.J., Superior of the Jamaica, B.W.I., mission. Said Father Feeney in a recent interview at the headquarters of the N.C.W.C.: "Catholic missions have two main objectives, the development of a native clergy and the establishment of an economically self-sustaining Church. The present economic and social movement," inaugurated by the New England Jesuit missionaries in Jamaica, "is definitely a part of the second objective." Father Feeney cited as an example of this movement the "egg cooperative" started at Seaford Town by the Rev. Francis G. Kempel, S.J. Two years ago the cooperative started with two dozen eggs; today it is handling an average of 2,500 dozen eggs weekly. Credit unions, cooperative industries and markets are being developed. The missionaries are cooperating with the Anglo-American Caribbean Commission, of which Charles V. Taussig is chairman. Through 31 scholarships in the United States for young Jamaican men and women, the Church in Jamaica is laying the foundation for leadership.

SINCE November, 1941, the Bishops' War Emergency and Relief Committee has distributed \$1,322,493 for the alleviation of war-suffering in various parts of the world. Archbishop Stritch, Treasurer of the Committee, making his report on December 18, revealed that last year \$760,682 were allocated for this worthy cause. The Most Reverend Treasurer praised the priests and Faithful of the United States for their generosity, which has enabled the Bishops to help those stricken by war and to further the charitable crusades of His Holiness, Pius XII. The latest allocation of funds totals \$561,811, of which \$275,000 will be disbursed through the Papacy among the Slovenes, Croats, Greeks, Poles, Belgians, Dutch and French. All refugees in Europe will benefit, as will prisoners of war. Relief work in Malta, Lithuania and Finland will be furthered by Papal appropriations. Previously the Holy See has distributed funds to assist American prisoners of war in Japan and to help the Chinese. The American Church may well be proud of its generosity in aiding the Bishops' Committee.

HUGE as the price of victory will be, the correlative price of peace and the maintaining of peace will be just as great. This was the message of Bishop Rehring, Auxiliary of Cincinnati, in his address to the regional meeting of the Catholic Conference on Industrial Problems at Cincinnati, December 18. We have set ourselves the gigantic task of winning the war, the Bishop pointed out, but after that remains the herculean job of establishing and guarding the peace. "Our task in the reconstruction period following the war," Bishop Rehring said, "will be to see that justice and charity are gained by all the peoples of the world." Father McGowan, Assistant Director of the Department of Social Action of the N.C.W.C., proposed some kind of world organization "to protect the independence of small nations, to protect the rights of peoples, to cure the causes of unemployment." William Green, President of the A.F. of L., advocated "a most advanced social-justice program following the war," and a fusing of the Atlantic Charter with Christian principles.

FROM a group of sixty-one prominent Protestant clergymen in Chicago, comes the suggestion that Congress should appoint now a Congressional Commission on America's Peace Aims. The plan was advanced in a Christmas Manifesto which will be mailed to 9,000 Protestant Ministers. According to the Manifesto, the proposed Commission would comprise statesmen, churchmen, educators and lawyers who would immediately begin the task of "studying the world situation, conducting public hearings and giving due consideration to proposals for peace aims from whatever responsible source they may come." When, by investigation and debate, the Commission had formulated "substantial recommendations," it would be empowered to report its findings to the President and the Congress. The Chicago clergymen extended an invitation to all of "our fellow-believers in all Christian

Churches whether they be Catholic or Protestant" to join them in this enterprise, and expressed the hope that "our Jewish brethren" likewise would support the plan.

CLARIFICATION of the confused tax-exemption situation in Washington is acclaimed by the Washington Board of Trade. After an intensive study of the situation, the Board of Trade recognized the religious, charitable and educational institutions as a distinct cultural asset to the National Capital, and as such entitled to tax-immunity. This was a point which Monsignor Ready of the N.C.W.C. had brought out in his argument for tax-exemption before Senate and House Committees. Said the Board of Trade:

It is natural and desirable that many institutions, representative of this culture in its various manifestations, should wish to be located in the National Capital. And so long as they perform some function, without personal profit or gain, that is of benefit to the people of the Nation, they should enjoy the benefits of tax exemption, whether or not their presence in the National Capital is of specific or demonstrable value to the people of Washington.

That is an enlightened and significant judgment.

ANY roster of brave men who risked life and liberty to speak out in defense of fundamental rights, will have to give high rank to the German Bishops of our day. Recently a Government order commanded that all priests who oppose the Nazis should be interned in concentration camps. Immediately Bishops Von Galen of Muenster and Bornewasser of Trier denounced the measure in sermons and letters which the underground grapevine has circulated. Not less articulate is Bishop Wurm of the Evangelical Church in Wurtemberg who wrote to Herr Goebbels himself, protesting the gagging of the religious press. Printing of religious papers, Bibles and hymnbooks has ceased on the pretext of a paper shortage; while "great masses" of anti-Christian writing pour from the presses.

EXCERPTS from a Pastoral letter of Cardinal Rocca, Archbishop of Bologna, have reached New York, according to *Religious News Service*. Some significant passages seem to reflect the Italian desire for peace, as when the Cardinal assures his people:

If, as good citizens and good soldiers, we desire that the situation do not grow worse, but may soon come to a good end, this does not mean lack of patriotism, but, on the contrary, glorious love of the fatherland. This attitude of reconciliation is not wickedness, but is sublime Italian and Catholic wisdom.

The Cardinal employs a homely analogy to point out the doctrine of the brotherhood of man. In a large family, he says, it may happen that the brothers dispute acrimoniously and for a long time. "Are those children no more brothers?" It is the duty of the wise, in such circumstances, to mediate and reconcile. The greater brotherhood of the common human family does not cease during a war. Because men do not act as brothers, it does not follow that they no longer are brothers.

THE NATION AT WAR

BETTER information is now available regarding the Russian offensives which started on November 19. One crossed the Don River, northwest of Stalingrad, went south along the Chir River, then turned east towards Stalingrad. This cut off the Axis forces in the Don Loop from their communications with Germany, and it was hoped they would be captured. They escaped by unexpectedly going east to Stalingrad. The Russian offensive south of Stalingrad cut the railroad to Stalingrad on that side of the city, thus isolating it. The Axis now holds Stalingrad, and an area around it, about eighty miles long from north to south, and forty miles wide. Its surrounded troops are being supplied by air, and counter-attacking to enlarge the territory they hold.

Another Russian attack started, on November 25, between Velikie Luki on the west, and Rzhev on the east. It has so far failed to take either of these places, which are centers of large areas, like Stalingrad, held by strong forces. The Russians advanced in between, moving on Smolensk. At the middle of December they claimed to be seventy miles away. Two more Russian offensives started on December 16. The first was southwest from Moscow, and is headed west; the other crossed the Don River near Boguchar, and is moving south. The latter claims to have made big advances, and to have taken many prisoners and much booty.

In Tunisia, only minor fighting has occurred recently. Each side seems to be too weak to attack the other with reasonable prospects of success. Whichever side receives the necessary aid first, will be in a position to attack the other side. In Tripolitania, the Axis abandoned the El Agheila position without fighting, and is retreating to the city of Tripoli. The pursuing British 8th Army, on December 16, sent light tanks around the Axis rear guard. These reached a position where it was thought at first that they had cut the Axis force in two. Somehow the Axis got out of this scrape without important losses, and resumed its retreat.

In Guadalcanal the Japanese are definitely getting the worst of the little fighting now going on there. The same is true in New Guinea, where Australian and American troops have all but taken the Japanese positions from Gona to Buna. In this case the Japanese have landed more troops elsewhere, and are contesting desperately our attacks. They may soon start a new offensive of their own.

India announces that a British force has advanced along the coast about forty miles into Burma, as an initial step to reopening the Burma road into China. The Japanese made no opposition to this advance. They know of the British preparations to reconquer Burma, and have made extensive plans to meet this expected attack. It is not yet known what the plan is. In general the war situation looks good for our cause. The British are advancing in Tripolitania and in Burma; and the Russians in three separate sectors, while the Japanese are on the way out in Guadalcanal and in north New Guinea.

COL. CONRAD H. LANZA

WASHINGTON FRONT

WHAT kind of man will be the successor of Leon Henderson in what, from one viewpoint, is the most important administrative post in Washington? At this writing, in spite of some doubts of his fitness, it is supposed that his name will be Prentiss Brown, but Prentiss Brown or someone else, what kind of a man *must* he be?

First of all, he must be a politician, and I repeat that by that word I mean a man who has learned the difficult art of dealing with people. He has to make our citizens see, and see clearly, that what repressive measures he is commissioned to take against them, are really for them and for their interest. He has not only to make them do it, but he has to make them like it, truly.

For rationing of any civilian commodity has two separate and definite purposes. Both of them are aspects of the common good. The first is the obvious and essential one of controlling inflation; that is, of managing prices in their inevitable rise so that no one price will lag behind or run ahead of other prices, and to set and keep a point at which all prices will level off.

The second objective is less obvious, but, in a democracy, even more important. It is by rationing that equality is preserved among the whole population, so that no group is favored over another group in securing the necessities of life. The OPA has done this under Henderson, but it certainly failed to make the community realize that by subjecting it to innumerable annoyances it was only forcing it to make those adjustments that are necessary if the common good is to be served. That is why I say that Mr. Henderson's successor must be a politician, and an articulate one.

But this successor must also be a man who can take orders. It is not generally known, but OPA does not initiate the various rationing measures that it has executed. For instance, the sugar rationing was done at the order of the War Production Board, though Henderson never alleged this in his defense. (Now, of course, Secretary Wickard will handle all sugar rationing.) Oil rationing came from Secretary Ickes, and tire rationing comes from Director Jeffers. In all other rationing than oil, gasoline and fuels—the boss is WPB. And the over-all boss in most matters will be Economic Stabilization Director Byrnes.

This means that the head of OPA will continue to be a man who will take the "rap" for a multitude of things for which he is not the ultimate responsible party, but only the instrument of others. It must be said in justice to Mr. Henderson that, whether out of pride or out of loyalty, he did not make these essential facts clear to the Congress or the country. But his successor will have to, if he is going to be a success.

Finally, he will have to be a person who can say no. The over-all ceiling which Mr. Henderson attempted to enforce, much against his will, at the instance of very conservative interests, proved to be an impossible job of complicated regimentation. It is already dropped.

WILFRID PARSONS

BLUEPRINT FOR CATHOLICS FOR NINETEEN FORTY-THREE

WILFRID PARSONS

THE Catholic mind suffers from two maladies, both of which have kept it from making the impact on the world which, as the possessor of Christian truth, it should make. The first I shall call political conformism, and the second social skepticism. Their cure is an essential part of the blueprint.

Both of these maladies have been endemic in the Catholic mind for some time, perhaps centuries. Let us take them in order. (We are not discussing the question of Church and State, which is a different matter entirely.)

Political conformism springs from the fallacy that somewhere, somehow, the interests of the Catholic Church depend on a particular political situation. At the time of the last war there were some who thought the Church's welfare hung on the Hapsburgs. In the nineteenth century, many Frenchmen imagined the Church was necessarily tied to the monarchy. In Spain and some Latin-American countries, it was the Conservatives to whom the Church was confided for its safety. Some years ago, a prominent ecclesiastic assured me solemnly that the good of the Church in New York depended on Tammany Hall being retained in power.

There are many other symptoms of the disease. One of them is the idea, current among some Catholics, that the Pope should have sat at the Versailles Conference, and should sit at the next peace congress. Another is that armed force, say in Mexico or Spain or wherever, could save the Church there. Not a few, in France or even here, imagined that Adolf Hitler would be the bulwark of Christianity against atheistic Bolshevism.

Still another form of the same fallacy is the delusion, always entertained by a few, and by them frequently unconsciously, that the true interests of the Church are somehow bound up with those of the great financial and industrial powers.

There are certain general statements which can be made about this fallacy: (1) the initiative usually comes from the politicians, not from the ecclesiastics, who are only their instruments; (2) the alliance is always offered as a benefit for the Church; that is, the end is good; (3) it invariably finishes by being a union, not with the State itself, but with one party in the State; (4) this alliance always turns out disastrously for the Church, which is enslaved by it; (5) in spite of that, the attempt is always successfully made again.

In this country, political conformism has not been particularly rampant, except in local situations. But there is always the danger of it on a national scale, for people are easily convinced by plausible politicians that their cause is a moral (that is, a religious) one. The greatest danger from it in this country is that sympathy be shown with it when it is practised in other countries.

The second malady is the opposite of the first, and I call it social skepticism. It takes many forms. One of them is the idea that the Church should not meddle with social and economic questions, but leave such things to the business man. Another, coming from otherwise social-minded people, holds that there is no possibility of mending our institutions until we have first brought about moral reform. Still another, akin to the other two, but more high-minded, would have the Church remain a purely spiritual society, solely and immediately concerned with the eternal salvation of its members.

Ever since St. Augustine first preached it, there have always been Catholics who denied or despaired of the temporal mission of the Church. In fact, it was centuries before the idea took hold, but when it did, we had the splendid medieval synthesis. After the Reformation, despair again settled down on Catholics. Only recently, since Leo XIII, has the hope arisen that Christianity can once more bring about the salvation of society.

Back of this skepticism and despair, lies a world of experience and fact. Non-religious elements have captured the instruments of progress: science, education and political power; and the Church, even in the minds of its members, has become a sort of private society, elegant and interesting, but not a social force.

True, the non-religious elements have failed egregiously, for they converted their shining instruments into weapons of destruction. But their discrediting has not yet meant, nor does it necessarily mean, the opportunity of the Church. Still lower elements may take control.

Now there are two obvious differences between these two maladies. Political conformism leads to action of a certain kind, but always misguidedly and unfortunately. Social skepticism leads to inaction, but no less misguided and unfortunate. The fact that the two maladies can co-exist in the same mind, and even in the same individuals, has usually led to confusion, and so to discouragement.

All this leads to one definite conclusion, and

that is that the lot of a Catholic in this world, which is, and always will be, led by the consequences of Original Sin, is an especially hard one. He always has to balance himself on the sharp and uneasy edge of a distinction. To go to one side is disaster, and to go to the other is oblivion. Usually he has to take his stand on two contraries together, and receives the jeers of both of them.

It seems to me that in that fact we may be approaching the reason for the admitted impotence of the Church in the modern world. We are always allowing ourselves to be caught on the horns of a dilemma. Once it was either capitalism or socialism. Again it was either Fascism or Communism. And so on. Both sides conspire in saying we have no choice. The traditional murmur of the Church, *datur tertium*, is urbanely smiled away.

But the very existence, humanly speaking, of the Church, depends on our maintaining that *tertium*, that middle way. Christ is the Mediator, *qui fecit utraque unum*, who united Heaven and earth. His followers can do no less, God help them, and our blueprint must take that course, hard as it is.

It is all the more important to make this blueprint for, after this war, we are going again to be faced with a dilemma. The forces of reaction, of economic liberalism, of capitalism, are going to conspire with the forces of collectivism in telling us that we have to choose between them.

If they succeed, then Catholics will have no place to go. We cannot go to the Right, for that way lies oblivion, as in the past. We cannot go to the Left, for that way lies destruction. Our whole temporal salvation, and that of society, depends on our being able to establish our middle course.

Now this middle course does not lie in denying the validity of the two forces on each side of us. It is that mistake which has cost us so much in the past, and has led to our isolation and sterilization. The error of those two sides resides in their being partial truths. Neither of them is wide enough to embrace the whole central truth.

Let us examine this problem, for in our solution of it lies the whole possibility of our being able to make our own position felt with the certainty that our intervention will be fruitful.

It is true, as the individualists tell us, that the ultimate benefits of society must accrue to the human person. But it is only part of the truth. What they do not tell us is that society is a good in itself, and that it is through social welfare that the ultimate benefits reach all with equal justice.

It is, therefore, also true, as the collectivists tell us, that the welfare of society should be the immediate concern of all its members. What they do not tell us is that the only reason this social welfare is important is that through it the individual human person may realize his integrity.

Now our own position must be, not to reject the positive positions of either the individualists or the collectivists, still less to run to individualism because we fear collectivism, or embrace collectivism because, in our generosity, we hate the selfishness of the individualists.

Our own position must be to reject with firm-

ness the claims of those two extremes that we have to choose merely between them. When the great debate comes after the war, we will not shout "a plague on both your houses!" brush our hands off, and go our separate ways. We have done that too often in the past, and so religion has come to be to the world a useless, because sterile, invention.

On the other hand, we will neither ally the Church, as Church, with any political party, here or in the world, nor will we take refuge in the despair of skepticism. Our place will be a hard one, as always, but it will be between those two extremes. There are three positive steps to take.

The first step will be an intellectual one. It will be our own assent to the partial truths of both the individualists and the collectivists. We will then unite them into one central truth, interpret this truth in terms of contemporary conditions, and in season, out of season, present it to the world.

Then, we will look around for allies. It ought to have dawned upon us by this time that in the modern world, as it is, the Catholic Church is powerless to affect our secular society when it acts alone. Because the Church is the exclusive custodian of truth on the plane of Revelation, we have somehow got the idea that the Church must be exclusive on every other plane.

It might be well for us to remember that not all Catholic truth was rejected when the Protestant revolt took place, and also that much of the truth of the original Revelation was inherited by the Church from Judaism and is still there. Our job is to seek out the present possessors of those truths, and present to them our synthesis of social solutions, and cooperate with them in bringing these truths to fruition. This is certainly the meaning of Pope Pius XII in his *Sertum Laetitiae*.

The third and last step is a process of psychological conditioning of ourselves. We shall have to accustom ourselves to half-measures. This statement will probably scandalize, but not if understood. It is the last tragedy of Catholics to come to the position that because they cannot have all, they will not be content with half. That is a rock which has wrecked many fair enterprises.

Perfection is and must be the personal ideal of all of us. But in social matters it is not perfection that counts, for we never shall have that, but, as Mr. de la Bedoyere points out in his *Christian Crisis*, direction. It is on the basis of direction that we can cooperate with others outside the Church in working out the salvation of society, and it is direction which can keep us satisfied, even when the ultimate goal is not reached.

The time is running out. Even now the collectivists and the individualists are entrenching themselves, creating a situation which will exclude us. Both of them are in strategic positions in our Government, and in governments everywhere, and they are planning for the post-war world. They are already telling us we have to choose between them.

Finally, let me make my own the words of Mrs. Miniver: "We may not, of course, get the chance, but if we do, and once more fail to act upon it, I feel pretty sure we shan't be given another one."

YUGOSLAVIA'S RELIGIOUS STRIFE IS EXPLOITED BY HER ENEMIES

REV. BERNARD AMBROZIC, O.F.M.

IF various signs are not completely misleading, Yugoslavia is once more becoming a country of general interest. Unfortunately, this interest, no matter how thoroughly justified, cannot be expressed in terms of undivided enthusiasm. One is obliged to accept statements that it "is torn asunder by civil strife," also that "Yugoslavia already represents a bitter lesson about post-war Europe that we must learn" (*New York Times*, November 21, 1942), etc.

It may not be out of place here to attempt to examine certain phenomena regarding this "civil strife" and the resulting "lessons about post-war Europe"—or at least post-war Yugoslavia—as far as religious questions play their part in these difficulties. It is only natural that the secular press, in analyzing the internal frictions and feuds in Yugoslavia, should deal mostly with certain facts about the Chetniks and the Partisans, or the Serbs and Croats, as two opposing political factors; but even the secular press cannot altogether overlook "religious friction" which attracts at least passing attention.

RELIGIOUS DIVISIONS IN YUGOSLAVIA

Yugoslavia, religiously, is not a homogeneous body. Its differences in this respect are usually expressed in the brief statement that the Serbs, representing the largest group, are Greek Orthodox, while the Croats and Slovenes are Roman Catholic.

But this is not all. To appreciate the difference fully, one must not overlook the fact that there is no clear line drawn between the Catholics and Orthodox—in other words between the Serbs and Croats—and that both religions exist side by side, in many settlements, in almost equally large numbers. Furthermore, in Bosnia, Herzegovina, Lika, and a few other Provinces, there are followers of Allah in no negligible numbers, who were drawn into Mohammedanism centuries ago under Turkish domination. These Mohammedans speak the same language as the Serbs and Croats, but present an essentially different picture as far as cultural aspects are concerned.

In Yugoslavia, between the two World Wars, these Mohammedans, strange as it may seem, presented no problem. Religiously they were autonomous, and so completely separated from other groups that no serious frictions arose.

Politically and culturally, too, this group enjoyed its own status, and participated in the political and

cultural life of the country in such a way that its collaboration, or occasional abstention, caused no religious feuds.

On the other hand, things were not always so smooth between the Orthodox and Catholics. One may only recall the unfortunate strife which developed, some years ago, around the question of a Yugoslav Concordat with the Holy See. Due to determined opposition on the part of the Orthodox Church representatives, the negotiations with Rome eventually had to be dropped. It also may be recalled that the Croats, on occasion, complained about certain interference by the Orthodox Serbs with the free exercise of Catholic practices in Croatia. In lesser measure, such complaints were also heard, now and then, among the Slovenes.

On the whole, however, these religious frictions during the twenty-three years of Yugoslavian statehood did not seriously disturb the comparatively quiet symbiosis of the Serbs, Croats and Slovenes within the borders of their national State. The situation became very grave only with the collapse of the Yugoslavian State, under the impact of the Axis forces in 1941. Long submerged political passions were suddenly aroused, and soon mutual distrust and positive aggressiveness were transferred to religious fields. This was caused by the creation of an "Independent Croatia." The Orthodox were all of a sudden relegated to a status of second-degree citizens in Croatia, many thousands of them were killed outright, and many more thousands were forcibly Catholicized. Furthermore, the Orthodox profoundly resented these abominable practices and were ready to retaliate. Even Mohammedans were aroused from their peaceful attitude toward both Christian groups, and began to take action part in these fratricidal feuds.

One is inclined to ask how this was possible. The best answer is to quote the Gospel: "An enemy hath done this." It may be added from the same Gospel: "... while men were asleep."

THE PLANS OF BISHOP JEGLIC

Before the First World War, the Serbs lived by themselves in their little Serbia, where nationality was so closely linked with religion that to be a Serb meant as much as to be an Orthodox. A number of Serbs lived in Croatia, and thus under Catholic Hungary. Many Serbs also lived in Dalmatia, Bosnia and Herzegovina, and thus under Catholic Austria. The Croats and Slovenes, of course, lived un-

der Hungary and Austria, respectively. Austria-Hungary was known for centuries as a Catholic Empire, and one is inclined to raise the question why these Catholic peoples—the Croats and Slovenes—ever wished to leave Austria-Hungary and join the Orthodox Serbs in creating a New State known as Yugoslavia.

Could these Catholic nations not foresee what was in store for them in a common state with the Orthodox? Could not at least the religious leaders of the Croats and Slovenes foresee the lurking dangers? And yet, it is a historic fact that, for instance, the late Bishop of Ljubljana, Slovenia, the Most Rev. Anton Bonaventura Jeglic, who died as the titular Archbishop of Galene, had been among the most prominent promoters of Yugoslav unity.

While Yugoslavia was in formation, religious problems of this planned State were a frequent topic of discussion. There were serious doubts. Many Catholics looked into the future with grave apprehension. On the other hand, there were others who took an entirely different attitude. These pointed out that Yugoslavia, precisely on account of its division into Catholic and Orthodox groups, would experience a new era of rapprochement between both Christian Churches.

One of the most emphatic representatives of this school of thought was the aforementioned Bishop Jeglic. He indicated that the Slovenes and Croats, as the only Catholics among the Yugoslavs, must recognize their special vocation to work for this rapprochement in a most practical way. We should remember, he contended, that it was a Slovenian Bishop, Anton Martin Slomsek of Maribor (1800-1862), a saintly prelate, who had first organized the so-called Apostolate of Saints Cyril and Methodius to promote the unity of the Catholics and Orthodox. This Apostolate, indeed, was meant to consist principally of devout prayers and other spiritual works of mercy. But why not go a step further and promote practical friendly relations between both groups, and especially good example, which cannot be given unless Catholics and Orthodox live close to one another? Political frontiers are only too often religious barriers at the same time. Political and state frontiers, as a rule, tend to emphasize all kinds of differences between peoples, particularly religious differences. These, too, may well serve various political and secular aims of governments.

Bishop Jeglic went even further. According to him, it was about time that one began to look for similarities, rather than for differences, in the two bodies of Christianity. Why continuously emphasize those things that separate us? Why not rather seek out common ground? How much shall we accomplish if we limit all our activities for a rapprochement to fervent prayers, but outside of that do nothing to attract the Orthodox as our brethren in Christ? We do not expect to bring about mass conversions in Yugoslavia, but if we only accomplish one thing—that Catholics and Orthodox know one another a little better—much will be done. Who knows if all religious bodies may not soon be called upon to cooperate in defense of the funda-

mental religious truth of the existence of God? Why not prepare the way for this collaboration now? Bishop Jeglic was a man of vision!

Under the influence of these, and similar concepts, the doubts of various Catholic groups among the Slovenes and Croats were almost completely dispelled. No religious barriers retarded their steps toward political unity with their southern brethren in little Serbia.

AN ERA OF RELIGIOUS PEACE

Yugoslavia justified the views of Bishop Jeglic to a high degree. Of course, there was friction. There were difficulties. There were mutual accusations. But the Catholics of Slovenia and Croatia recalled that, even in Catholic Austria-Hungary, things did not always work smoothly. For very worldly reasons—such as political ambitions and imperialistic tendencies—difficulties arose frequently, and seriously hampered religious expression among the Slovenes and Croats. This was even harder to contend with than a certain amount of opposition in Yugoslavia on almost purely religious grounds.

It is true that Orthodox opposition made the planned Concordat with the Holy See impossible. This jeopardized, to some extent, the status of the Catholic Church in Yugoslavia. But this jeopardy remained principally theoretical. For all practical purposes the Catholic Church in Yugoslavia was as free and unrestrained as in any other contemporary country.

Religious instruction in all state schools was obligatory, and was imparted by priests authorized by their Bishops. These priests were paid by the State. Religious organizations were free to spring up and expand. Religious Orders encountered no resistance on the part of State authorities in carrying on their activities, and were, as a rule, permitted to maintain their own private schools. The religious press made great progress. To organize a new parish was easier in Yugoslavia than in "Catholic Austria."

The practical freedom of the Catholic Church in Yugoslavia came to full expression in such great religious manifestations as the long series of Eucharistic Congresses and the Christ the King Congress of Ljubljana in 1939.

Diocesan and Provincial Eucharistic Congresses were numerous. Civil authorities, Catholic or Orthodox, never interfered. On the contrary, they were always anxious to be helpful in every way. This is especially true of the two great National Eucharistic Congresses, one at Zagreb, in 1930, and the other one at Ljubljana, in 1935. Both enjoyed full cooperation on the part of the Government, as well as the Royal House. The same may be said of the Christ the King Congress at Ljubljana, in 1939. This was an international affair, and turned out to be a tremendous manifestation of Faith. At the closing ceremony in the Stadium, representatives of no less than twenty-two nations expressed, in brief addresses, their admiration for this great achievement of Catholic Slovenia.

The Catholic Church was also free to extend its

activities into various cultural fields. Catholic cultural organizations were most active among the youth, the peasants, the artisans, the workers, the teachers and other classes. Except during the unfortunate dictatorship of King Alexander, hardly any obstacles in this field were encountered on the part of the civil authorities, or of the Orthodox Church.

Catholic priests were welcome to follow their faithful Croats and Slovenes into Serbian Provinces, where many had found their livelihood. New parishes were organized, and Catholic services were held in Orthodox communities without interference of any kind. On the other hand, Orthodox churches were erected in Catholic towns, such as Ljubljana, Maribor and Zagreb, to serve the Orthodox who had settled there. On the whole, both Churches lived side by side harmoniously, and the few frictions were usually created artificially by agencies interested in frictions, not in religious problems.

THE ENEMY SOWS DIVISION

After the collapse in 1941, passions were suddenly aroused and resulted in all kinds of internal feuds. It was impossible to avoid religious questions. The invaders saw to it that it was impossible. Slovenia, completely Catholic, had to be de-Catholicized and de-Christianized immediately, wherever a German soldier set his foot; while Croatia, partly Orthodox, had to be forcibly Catholicized, under the auspices of the same German invader! The Germans performed this destructive work in Slovenia with their own hands, but in Croatia, unfortunately, they found a willing tool in the person of Anton Pavelic and his Ustashi. When forced Catholicizing did not progress to their satisfaction, tortures and killings were indulged in. As there still remained much to do, the Mohammedans of Bosnia and other Provinces were persuaded by the Ustashi to revive their ancient instinct and help in the bloody work! Italy, too, contributed her share toward inciting the native populations against one another.

Did the ideas of Bishop Jeglic and his followers come to naught? Did Yugoslavia miss the sublime goal set for her by this noble Prelate of the Church?

It seems that many a designer of a post-war world is inclined to accept this view. If not, how shall we explain the fact that among so many of the future plans we hear about, a "Catholic Federation of Central Europe" is frequently mentioned, to which the Slovenes and Croats, too, should belong?

No, Yugoslavia did not miss her goal, any more than the entire pre-war world, Catholic or otherwise, missed it. It was not Yugoslavia that brought about this deplorable state of affairs, but satanic powers in other quarters. If Yugoslavia had had more time to iron out internal differences, which had their roots in centuries-old prejudices, she would have borne out the ideas of Bishop Jeglic to the highest degree.

Not only Yugoslavia, but the entire world is torn by frictions and feuds. Religious problems play an

important role in these divergences. The more need to ponder the words of Bishop Jeglic: "Why continually point out differences instead of looking for similarities?"

HOPES FOR THE FUTURE

It cannot be denied that in Yugoslavia a peaceful association of the Catholics and Orthodox threatens now to be much more difficult henceforth than Bishop Jeglic and those of his opinion could foresee in their day. Despite such fears, however, there remains the great task of all Catholics, so worthily expressed in Slomsek's Apostolate of Saints Cyril and Methodius, that we should work toward unity, or at least rapprochement, between the Eastern and Western Churches.

This point we wish to submit for consideration to those agencies in this country, and elsewhere, who are agitating for an imaginary "Catholic Central Europe" to which the Slovenes and Croats should go in the name of their Catholicism, leaving the Serbs and Yugoslavs to their doom. Our Catholic Faith is much more than a means to promote certain political conceptions; much more, too, than merely an effort to preserve Catholics from all contact with people of different religious convictions. The Slovenes and Croats, if we discount the Ustashi and their kind, are still pervaded with the spirit of their Slomseks and Jeglices and other such religious leaders.

There can be no doubt that internal discord in Yugoslavia will subside as soon as the pressure from without is eliminated. Remove the cause and you have removed the effects. Left alone, people will be obliged to see that these convulsions were caused by external enemies. This recognition is bound to bring them together once again. Outside pressure however, will not be removed if various so-called "free movements" are allowed to claim parts of Yugoslavia for future annexation.

As to the religious aspects, it would be especially disastrous if high authorities of the Church would seem to favor such "free movements." The Yugoslavs would resent such favoritism, and instinctively plan reprisals. Upon the Orthodox this would make the impression that the terrible treatment accorded them by the "Catholic" Ustashi, has been at least silently condoned by the Church.

It is highly desirable that the highest authorities within the Church gather facts from impartial and unimpeachable sources, make a thorough investigation, and solemnly condemn what deserves condemnation. There may not be many Catholics who need to be set right by such a declaration. A pronouncement on the part of the Church would be more important as regards the Orthodox, who are not trained to distinguish so clearly between the Church and her individual exponents.

This would surely dispel many doubts in the minds of non-Catholics all over the world, who now hear only the accusations against the Church. It would help Yugoslavia and enable her to continue to play, after this war, her important role as a link between two great but ruefully estranged bodies of Christianity, the Catholics and Orthodox.

WHAT'S WRONG WITH CONGRESS? —AN OPTIMISTIC DIAGNOSIS

ROBERT C. HARTNETT

GRAVE doubts have arisen in the past few months concerning the competence of Congress, as it now stands, to shoulder its expanding responsibilities. Congressmen themselves recognize the need for changes in the national legislative machinery. It is imperative that we gain an insight into the disadvantages under which Congress has been working under the added stress of war.

The first difficulty is the *pace* at which Congress, as now constituted, gets things done. The procedures of Congress make it lag far behind the tempo of war, and even behind the velocity of contemporary social change in time of peace.

In July, 1941, the President asked Congress for a price-control bill to ward off the threat of inflation. The House of Representatives dawdled over it so long that it was January, 1942, before the bill received the President's signature, and it was May before the bill was put into operation. As the powers conferred upon the Administration by the Act did not prove adequate, the President as early as April, 1942, asked Congress in his seven-point program to give the Administration authority to control farm prices. At the same time he also urged the early passage of the 1942 tax bill which had been introduced into the House in March.

We all remember what happened on Labor Day. Congress having failed to take action, the President cracked the whip and demanded the passage of the law empowering him to control the price of farm products by October 1. He got what he wanted about that date. But the nation cannot afford to have six months elapse between the time the Administration sees the need of urgent action and the time the Congress gets around to agreeing on a measure to make that action possible.

As for the tax bill, the President said in April, "Time is of the essence." What happened? The House passed its version of the 1942 tax bill in mid-July, having been working on it since March, and then the Senate went to work on it. The Senate found the House's measure so unsatisfactory that it had to re-write it from top to bottom. The 1942 tax bill, which began its career in the House in March, finally became law in October.

The second difficulty with Congress lies in the overlapping *committee system* the two houses employ, and the way in which chairmen are chosen for these committees. Like all large institutions, Congress must apply the principle of the division of labor, so it is not surprising that an elaborate

committee system has been devised in the course of its history. But the traditional procedures of these committees and the way they are organized have occasioned much criticism. In each chamber, the House and the Senate, there are no less than *five* standing committees (ten in all) whose responsibilities embrace essential areas of the war effort: Military Affairs, Naval Affairs, Defense Program, and so on. These committees are bound to overlap, to dissipate energy, and to waste the time of overburdened administrators like Donald Nelson and Leon Henderson, who have to testify before the standing committees one by one, before the House Committee on Appropriations on one day, before the corresponding Senate Committee on another, until they have appeared perhaps before all ten. Nothing much comes of all these inquisitions, anyway, because the whole system is too disorganized for any of the committees to tackle the overall problems involved in the war effort.

Another fault of the committee system is the way chairmen are chosen. Believing that long experience on a committee would best fit a legislator to serve as its chairman, Congress has developed the long-standing custom of awarding the chairmanship to the senior member of the majority party belonging to that committee. These chairmen and their confrères on the respective committees charged with furthering our war effort have done good work. For example, the House published a report on the behavior of our fighting planes in actual combat. Hanson W. Baldwin on returning from the Pacific theatre of the war wrote that his observations had borne out the accuracy of the report of the House committee. Nevertheless, these committees have not been conspicuously efficient. Well informed opinion regards the legislators whom the seniority system has turned up as chairmen of the key-committees at this turning point in our history as belonging somewhat to the larboard of the normal distribution curve of political talent. One of them predicted the early ending of the war in 1942, and saw no reason for enlarging the armed forces.

The committee system must be overhauled some way to (a) bring together committees in one house working on the same problems, to (b) articulate the work of the corresponding committees in both houses, and (c) to find chairmen for whatever committees are set up who measure up to the job they have to do. There is talent in Congress which could

make a much greater success of some of the committees than the men now in control of them.

A third disadvantage from which Congress is suffering lies in its *impotence to influence the administration of the legislation it enacts*. The Price-Control Act of 1942 provides a good example. It seems that Congress purposely allowed the Administrator ample discretion in the application of the Act on the theory that prices could not be subjected to *freezing*, but could be subjected to a system of *elastic* control. The Act allowed the Administrator to use October, 1941, prices as a basis, for example, but did not oblige him to use them. Senator Taft and other Senators and Representatives claimed that Mr. Henderson went ahead and tried to employ the Act as a freezing measure, which was doomed to failure. The Administrator had no control over wages or farm prices, and had not asked for such control. Yet without overall freezing of all prices and wages, no freezing of prices could be successful.

A fourth disadvantage of the present political position of Congress is its almost total *dependence on Presidential leadership* to initiate legislative policy. This problem seems to be inherent in our system of separation of powers. Since the executive branch is to administer the law, Congress waits until the Chief Executive asks for the law he wants. If Congress were to assume initiative, the danger would be that it might pass laws which the executive branch would receive with coolness and put into effect without enthusiasm or conviction. The trouble with the present system, however, is that the nation must wait until the President gets around to considering an issue before the representatives of the nation in Congress have any chance to express their judgment and will.

Take the example of rubber. The Truman Committee in the Senate published its report on rubber on May 26, 1942. It made recommendations very similar to those of the Baruch Committee, published only in September. The Baruch Committee, no doubt because of the prestige of its personnel as well as because of the backing of the President, immediately influenced public opinion. The President soon appointed a Rubber Administrator, Mr. William Jeffers. But three months were lost in facing the rubber problem because the President was not ready to show effective interest in it at the time of the Truman Report. The net result was that Congress was left waiting, although it had enough information to act immediately. Whether Congress would have acted is another question.

Congress, besides being unable to initiate legislation, is *not well equipped to oversee* the execution and administration of the legislation it does pass. In the debates on the Department of Agriculture Appropriations in the Senate on May 15, 1942, Senator Byrd, Chairman of the Joint Committee on Non-Essential Expenditures, went on a rampage about the 4,513 automobiles used by the Department of Agriculture. He wanted to know what they were used for. Senator Russell, who was sponsoring the bill through the Senate, had no idea. Senator Carter Glass, Chairman of the Senate Com-

mittee on Appropriations, chipped in this tart remark: "The trouble is the House has claimed the privilege of originating appropriations bills as if they were revenue bills, and the Senate Committee does not know a damn thing about them." It is not too important that no one in the Senate knew what the Department of Agriculture did with so many automobiles. But it is important that the Chairman of the Senate Committee on Appropriations confesses complete ignorance on the part of the Committee regarding appropriations bills in general.

The reason why Congress cannot effectively oversee the way administrative agencies use the huge appropriations Congress passes is simple. *Congress has no data* on the administrative departments and agencies except what the departments and agencies themselves supply in response to requests. Sometimes these requests lie unanswered for a long time. And since the matters involved are usually pretty technical anyway, it is doubtful whether Senators and Representatives would have the time and ability to master the data well enough to make use of it in debates. Congress is simply under-equipped to supervise the burgeoning bureaucracy it has itself created in response to Presidential leadership and the challenge of social needs. The departments and agencies administering the war effort have added to the dilemma of Congress beyond all calculation.

It would not be fair to fail to mention the device Congress has adopted, with a large measure of success, to shoulder its responsibilities during the war. It has appointed two select committees, the Tolan Committee in the House and the Truman Committee in the Senate. By their hearings and published reports they have helped to keep the War Production Board and the Army and Navy Procurement Divisions on their toes. They have speeded up production, have kept down profiteering, and have brought to light unexploited sources of manpower. The Truman Committee laid bare the network of international cartels which it found to be restricting production, freezing patents, and keeping up prices definitely to the detriment of our national welfare. The Tolan Committee brought out in the open the dissipation of authority in the scheduling of production inherent in the system which left the Army and Navy Procurement Divisions on a par with the War Production Board. These Committees have proven that the more able members of Congress can achieve amazing results if given a real chance.

But too often they do not get the chance. The disjointed committee system, the lack of co-operation between the two chambers, the seniority system, the lack of independent means of influencing administration, the dependence on Presidential leadership, the lack of equipment to oversee the conduct of the proliferating bureaus and agencies and commissions in the executive branch have dwarfed the role of Congress. How to reconcile our representative system with efficient administration has become the subject of important discussions, to which we shall return in a subsequent article.

IDYL NONSENSE IN YE HOLLYWOOD

RAYMOND A. GRADY

HOLLYWOOD was thrilled today when announcement was made that a cycle of pictures based on Tennyson's Idyls of the King would be made shortly. (Newspaper item.)

"Action! Action!" bawled Sir Darryl Goldwyn. "Where, prithee, lingereth Sir Launcelot de Fairbanks? 'Ods bodikins, but must this tournament be delayed because our gallant knights tarry elsewhere? Already the sun declineth apace, and 'ere long the light will be none so good."

"Marry come up," quoth Sir Metro, "but a short time since did I not see Sir Launcelot de Fairbanks holding converse with certain wenches yclept 'Ye Batheing Buties.'"

Even as Sir Metro spoke, Sir Launcelot, astride his famous black war horse, armed *cap-a-pie*, thundered up to the pavilion and alighted with a clang. Straightway, with his usual insouciance, he began, "And did ye note that flaxen-haired damosel, Sir Darryl? Right meet for dalliance, say ye not so? An 'twere not for our Guinevere. . . ."

"Dalliance! Queen Guinevere," stormed Sir Darryl. "And do ye perchance forget that in yet a little ye must defend the sacred name and honor of that same queen against the spear and sword of the Earle of Flynne?"

All was in readiness. For weeks one thousand, one hundred and thirty-eight tent-makers had been at work from morning until night fabricating the tents which the two thousand-one-hundred-fifty Knights and their Squires now occupied. Five thousand blacksmiths had been busy during two years fashioning the armor which those Knights and Squires would wear during the great Tournament. Five and ninety sempstresses had labored for six months on the feminine costumes, and three thousand horses had been brought from Arabia for this one tourney alone.

But what means all their Huzza? Why do the commons turn in their seats and stare? Ah! Sir Launcelot de Fairbanks, mounted on his charger, enters the lists and makes the circuit, stopping to salute the Royal couple.

Another huzza, and the Earle of Flynne thunders into the lists. Indeed he is a fit match for the famed Sir Launcelot, seemingly cast in the same mold. Ye Batheing Buties, gathered near the Royal Loge, break into excited chatter as he passes. And when it is seen that he wears a red rose through the visor of his helmet, all gossip as to the donor, and speculate on her charms.

With a final salute to the King and Queen—played by Charles Smileton and Allure la Vague—the Knights sternly, silently and steadily take their

places at opposite ends of the oval. The marshals of the field, between, give the sign to Queen Guinevere, who casts her glove into the lists. As she does so, the Knights clap spurs to their steeds and dash headlong to the encounter.

"Camera!" bawls the dour Sir Darryl, and at the words, six batteries of cameras start grinding.

With a tremendous shock the two Knights meet, and the Earle of Flynne is thrown from his horse with great force, alighting on his face, with great scatthe thereto.

"No! No!" roars Sir Darryl. "Earle Flynne, methinks thou hast forgotten somewhat thy instructions. Thou art to face the camera in falling, and endeavour to get into thy fall somewhat of inevitability. Try to indicate resignation to Fate. Methinks a certain knightliness were all too absent from thy bearing."

Again the Knights meet, and again the Earle of Flynne is thrown from his horse with great violence. And again is the grim Sir Darryl displeased.

"Prithee, Sir Knight, try to bear in mind that the steeds are war horses and not saw horses. Good lack! Who ever saw armored Knight grasp his steed by the mane! Again!"

Five times did the good Knights meet in joust. Five times was the Earle of Flynne catapulted from his horse with much dole. And five times did Sir Darryl decry the performance, moaning that in his day the scene would have been completed in one joust.

A sixth time did the good Knights meet in single combat, but this time Sir Launcelot de Fairbanks was seen to describe a graceful hyperbola and alight upon his face, sadly to the detriment thereof.

"Ye Gods!" bellowed Sir Darryl. "Hath the scurvy varlet gone mad? Why, else, hath he unhorsed Sir Launcelot?"

Running into the lists, he seized the Earle of Flynne by the hauberk.

"Dolt!" he cried. "Dost thou not know that *thou* art the one to be defeated in this tournament? Was *ever* Launcelot unhorsed? 'Tis in the contract that he shall *not* be unhorsed! Doth it mean nothing to you that ye script. . . . Oh! By St. George! And to think that I may not even release thee because thy scurvy face hath already registered! Mount, fool, there is yet light for another essay!"

Sir Launcelot de Fairbanks, assisted to his feet by several men at arms, squires and pages, walked unsteadily forward toward Sir Darryl.

"A mistake, Sir Launcelot. The dolt hath taken leave of his wits. Yet now, while the light holds, may we. . . ."

"A truce to such paltering, Sir Darryl! Talk not to me of mistakes and lights. I will not be made ridiculous in the eyes of the world. See ye not Dame Louella e'en now readying her quill?"

"It shall be explained so as to give great credit to thyself and to thine arms, and add splendor to thy already glittering fame. But one more essay and . . . How now, dolt? . . . Ye light hath failed? By Saint Dunstan, this passeth all bearing. Another day lost and ye script not finished by half! To your tents, Sir Knights, and tomorrow, come out fighting."

QUERYING THE RUSSIAN SPHINX

AT the turn of the New Year, Russia's successes promise soon to bring us face to face with the post-war world's greatest query: will Russia become friend or foe of the civilization and freedom we are fighting for?

The rift between the Moscow-led Partisans in Yugoslavia and the forces of General Mihailovich was described in *AMERICA* for December 5, 1942, by the Rev. Rudolph P. Flajnik. This open rift, writes Harold Callender in the *New York Times* for December 21, "is a foreshadowing of what many believe will be the great diplomatic enigma that will hang over the efforts at peace-making after this war—the question of the long-run relations between Moscow on the one hand and Washington on the other."

Two groups of ascertainable facts contribute to the persistence of the Russian enigma.

Documentary proofs testify to an intimate connection between the Soviet headquarters in Moscow and the revolutionary movements and "party lines" in different countries, including our own.

Yet the second group of facts testify to the apparent abandonment by the present regime of the Communist ideology (though maintaining the Soviet structure) in favor of the nationalistic "Holy Soviet Russian Fatherland." Even General Franco, militant foe of Communism, made the significant statement in his address of December 8, 1942: "When the Russian Comintern was about to make the country the prey of Communism, it was a national movement that saved it and gave hopes for its channel and direction."

Furthermore, witnesses multiply as to the signs of increasing resistance by the Russian masses to the official anti-religious policies, accompanied by a definite abandonment of the militant godless movement and a fairly long list of notable concessions to Christian worship and policies made—for reasons that we can only surmise—by the existing regime. Even the famed shrine of the Iberian Virgin in Moscow is reported as re-opened.

While a certain degree of uncertainty is bound to remain as to the true explanation of the Russian enigma, the beginnings of a definite basis for mutual respect and cooperation between the U.S.S.R. and our country could be reached were the Soviet Government persuaded:

1. To declare frankly its intentions as to the fulfilment of the four freedoms, its respect for national boundaries, and its explicit disavowal of fifth-column revolutionary movements;

2. To permit us to establish a direct contact with the masses of the Russian people, not in order to incite them against their present regime, nor to carry on "religious propaganda," but to allay their suspicions as to our intentions, and to encourage their own religious spirit by the sight of what we, as sincere Christians, believe and practise.

These postulates may be impossible of fulfilment from the Soviet point of view. But if they are not, it is worth our while to explore.

EDITOR

LEON HENDERSON

WEARY and sick, Leon Henderson has "resigned" as head of the Office of Price Administration and temporarily retired from Government service. Pugnacious as he is, there was no other course open to him. Had he chosen to remain, there is no doubt that the whole price-control and rationing systems would have been jeopardized, since opposition on Capitol Hill had reached the point where Congress would have swept away the whole system, if necessary, in order to get rid of him.

Some of the responsibility for this distressing situation rests with Mr. Henderson, but not all of it by any means. Price controls and rationing are so repugnant to the American temper, and to selfish human instincts, that no man who administers them, even if he have the intelligence of an angel and the patience of a Saint, can long remain popular with the public. Whatever may be said of the wisdom of Mr. Henderson's approach to these controls, of his want of tact and ignorance of regional mores, no one can question the tremendous energy, the devotion, or the gallant courage he brought to his onerous task.

Neither can there be any question of his many solid accomplishments. Recently, C. David Ginsberg, general counsel of OPA, estimated that price controls had already saved consumers nearly \$4,500,000,000; that rent controls were saving tenants \$1,000,000,000 a year; that by holding down costs, the war bill, which taxpayers have to meet, is up till now about \$20,000,000,000 less than it might easily have been. While these estimates come from a friendly source and are, therefore, possibly exaggerated, no one who has compared price trends during World War I with those today can doubt that OPA has saved us billions of dollars.

The memory of this accomplishment Mr. Henderson can take with him into retirement. He has made OPA an essential part of the war effort, so essential a part that nothing must be permitted to stand in the way of its improvement and continuance. Now that Mr. Henderson has been sacrificed, Congress owes it to the country to support his successor against selfish regional and class interests, blocs and pressure groups—and against all political sniping. The latter may be the more difficult task.

WAR SUPERSTITIONS

TO all there comes, sooner or later, a time of distress from which no relief can be found through human aid. When war scourges the world, this dark period may come frequently, and to many. In their wretchedness, some turn to a power that is not of earth, seeking comfort, but never finding it.

During the first World War, spiritism and astrology won many victims. The number of publications on our news-stands is evidence that these hurtful and, objectively, sinful follies are again gaining ground. No instructed Catholic can be led astray by this propaganda. He knows that the practices recommended as assuagement for sorrow are, viewed in the mildest light, superstitious. At times they are blasphemous, and even profoundly satanic.

Among ill-instructed Catholics, however, there has recently appeared a series of prayers and superstitious practices that must be severely condemned. We have long been plagued with prayers, unauthorized by the Church, in honor of Saints, unknown to the Church, but the latest models are even more objectionable than their unhallowed predecessors. Quite commonly, these "prayers" contain a "positive guarantee" that they will secure any temporal favor desired, but only when twelve copies are written and given to twelve friends. Sometimes their efficacy is conditioned upon the performance of corporal penances which certainly cannot be generally recommended. Other "prayers" prophesy grave misfortunes for Catholics who condemn them.

In the Missal, the Breviary, and books authorized by the ecclesiastical authorities, we have a treasure-house of prayers. Unauthorized prayers may contain heretical doctrine, and often do. As for the astrologers and the propagandists for spiritism, it is sufficient to say that their teachings rest upon assumptions which are demonstrably false, and can only harm, sometimes seriously, soul or body and, not infrequently, both.

The Catholic who prays with the Church has no need to pry into the future, or to "materialize" the dead. He can communicate with the dead every day by praying for them, and the future, he knows, is in the best of all hands, for it is in God's Hands.

MAY PUBLIC SERVANTS STRIKE?

REVIEWING the strike by municipal employes in Cincinnati, a Washington correspondent wrote that if we allow the right of Government employes to strike, it will be hard to deny the same right to soldiers and sailors who may deem themselves poorly paid for dangerous work, and ill-treated. Every comparison limps, but this one at least stirs interesting speculation.

The citizen on a Government pay-roll—Federal, State, or municipal—is, we may assume, a human being. As such, he may harbor grievances, and seek redress. Mr. Henry Morgenthau, Jr., for example, might walk out of his office, followed by 11,319 Treasury employes, lately organized by him into a union. But it is difficult to picture him doing this. To imagine him capable of selecting the more robust among the strikers, and giving them instructions to picket the White House, bearing placards with the legend, "The Government Is Unfair to the Treasury," is a feat that is possible, but it takes us back to the mood of *Alice in Wonderland*. That Mr. Morgenthau claims the right to strike against the Government, is extremely doubtful. But of late many assert that right for the employes in Mr. Morgenthau's Department, and for all public employes.

The view of the Washington correspondent is not so extreme as at first sight it might appear. In many respects, soldiers and public employes stand on the same footing. "In my judgment, the obligation of a policeman," and, parenthetically, of a fireman, a collector of street refuse, or an employe of the city water-works, "is as sacred as the obligation of a soldier," wrote President Woodrow Wilson, during the Boston police strike in 1919. "He is a public servant, not a private employe." In Wilson's opinion, a private employe may properly exercise a right forbidden to a public servant by his duty to the public.

To the disgust of President Samuel Gompers, of the A.F. of L., who defended the strikers, President Wilson did not stop at this point. Policemen who abandoned their posts, "left the city to the mercy of an army of thugs," and were guilty of "a crime against civilization," said Mr. Wilson. It was of this same strike that Calvin Coolidge, then Governor of Massachusetts, wrote to Mr. Gompers, "There is no right to strike against the public safety by anybody, anywhere, any time."

Much water has run to the sea since 1919. But only a few years ago, President Roosevelt repeated the views of Presidents Wilson and Coolidge. As discussion of the right of public employes to strike has been recently revived, it will be useful to cite his words. While the President had in mind Federal employes, his opinions would seem to apply with equal force to State and municipal employes as well.

All Government employes should realize that the process of collective bargaining, as usually understood, cannot be transplanted into the public service. A strike of public employes manifests nothing else than an intent on their part to prevent or obstruct

the operations of government until their demands are satisfied. Such action, looking toward the paralysis of government by those who have sworn to support it, is unthinkable and intolerable.

The President's judgment is correct, it seems to us, even in those jurisdictions in which there is no ban on the strike by public servants, either by statute, by administrative law, or by accepted custom. An examination of this alleged right will make this clear.

It is the common teaching of moralists that a strike, to be just, must fulfil certain conditions. There must be a just reason for the strike, the means used during the strike must be lawful, and the good to be obtained must be proportionate to the evil effects produced, or likely to be produced, by the strike. But a strike which, in the President's words, is meant "to impede or obstruct the operations of government," is an evil which can be wholly out of proportion to the benefits that might be secured by a strike.

This evil would be small, should the day and night constables of a small town stage a strike. In this case, ordinarily, substitutes could be easily procured. But in New York or Chicago, a strike by the police or the firemen would, as can easily be foreseen, result in evils so great that, in the words of Mr. Roosevelt, it would be "unthinkable and intolerable." Similarly, a strike which imperils the public health by closing or crippling municipal water-works, street-cleaning departments, public hospitals and asylums, tends by its very nature to bring on evils of an extremely grave character. Briefly, the final condition necessary for a just strike, namely, that it will not create evils notably out of proportion to the good sought, can never be found, practically speaking, in a strike which impedes the proper operation of the Federal Government, or the exercise of the police powers reserved to the several States.

But the very fact that Government employes, as public servants, cannot bargain collectively, or use the right to strike, puts upon the Government a special obligation, as this Review has repeatedly insisted, to deal with them not only according to strict justice, but according to the counsels of charity. In this respect, the Federal Government, it must be confessed, has been a notable sinner. This unhealthy condition will remain until we have a civil-service system with which politicians cannot tamper, and boards to which employes can readily and easily appeal for the redress of wrongs, without incurring the displeasure and hostility of their immediate superiors.

The alleged right of public employes to strike was recently brought into notice when a panel of the War Labor Board recommended the Board to assume jurisdiction in disputes by New York, Omaha and Newark, N. J., city employes. According to some critics, this right would have been affirmed, had the Board consented. This, however, the Board declined to do and, in our judgment, if acted wisely. At the same time, it is to be hoped that, should grievances exist, the cities concerned will find a way to remedy them. Labor disorders are best prevented by removing their causes.

IN HIS NAME

IN the days of old, there was a man of might, who walked humbly in the ways of God. His name was Osee, the son of Nun, but because of the mission which God entrusted to him, as the years began to weigh on Moses, Osee was called Josue, or Jesus, that is, "the saviour." The Spirit of God came upon the aging Moses, and blessing Josue in the presence of the people, he said to him, "Take courage and be valiant: for thou shalt bring this people into the land which the Lord swore he would give their fathers." (Deut. xxxi, 7.)

The Gospel which the Church appoints for the Feast of the Holy Name (Saint Luke, ii, 21) tells of another Josue, Jesus, the Saviour of all mankind. To the Jewish people Josue had become a great figure, a symbol of their entrance into the Promised Land, and a pledge that in the end they would triumph over all their enemies. For this reason, it may be, God ordained (Saint Matthew, i, 21) that His Son was to be called Jesus. Josue had led the Chosen People into a land of plenty, and had fought for them with skill and success. But Jesus, the Saviour and Lord of the new dispensation, was to open to all mankind that heavenly country which had been forever closed by the sin of the race.

Fittingly, then, does the Church ordain this Feast of the Holy Name, and bid us do honor to Him Who bore it. The mission of Josue was, chiefly, temporal, but the mission of the Josue of the New Dispensation is for all eternity. Under Josue, the people of God fought with a mighty power which they had never been able to wield under other leaders. It was God's will that for their victories at Jericho, at Bethel, and beside the Waters of Merom, Jesus and his companions should be remembered by a grateful people.

But the mission of Jesus is spiritual. Its greatest conquest was won on Calvary when His enemies nailed Him to a Cross, and derided Him as He hung there in His agony. Yet in the Name of Jesus, millions have fought against the powers of evil throughout the ages of the Christian dispensation, and will fight until the Sign of the Cross again appears in the heavens to signify His Second Coming. In His Name is power, "for the Lord Jesus is in the glory of God the Father." (Philipp. ii, 11.)

In the name of Jesus, the great heroes of the Christian centuries have won their victories, and in His name sinners have found salvation.

Like those who have gone before us, fighting the good fight, we must do battle for the cause of Jesus. Our battling, as Saint Paul reminds us, is not against flesh and blood, "but against the world-rulers of this darkness, against the spiritual forces of wickedness on high." (Ephes. vi. 12.) But we can come forth victorious, if in the battle we are clad in "the armor of God." (Eph. vi, 13.) We were signed with the Holy Name of Jesus in Baptism, when we became His brethren, sons of God and co-heirs of Heaven. On the armor of God that same Holy Name shines forth, and before it the forces of wickedness quail and fall.

LITERATURE AND ARTS

MORE VIEWS ON WAR AND LITERATURE

N. ELIZABETH MONROE

This is a continuation of the discussion which began in our issue of October 31, and which was carried on by Sigrid Undset and Franz Werfel in that of December 5. With these present remarks on the effect of this war on literature, we close the question, for the time being, at least.—Literary Editor.

I THINK the present war is bound to have an influence upon literature. The real question is what kind of influence it will be, and here it is impossible to talk from precedent. At the end of the last war the novelists of despair and the peddlers of sex rose to prominence. Many of them turned their backs on society, called civilization a lie, and explored sex and horror and brute force as the subject matter of fiction. They have been best-sellers for a generation or more.

None of this implies literary excellence, to be sure, but it does imply influence and, even today, their hold on the public is so strong that it is impossible to call into question their literary ability without inviting the abuse of newspaper critics and sometimes even of professors.

If we turn to what has been written so far in the present war we must again take a negative view of influence. Some of the post-war novelists referred to above have begun to write about the present war, and we have the paradox of the so-called hard-boiled school sentimentalizing and over-simplifying their themes. The *Moon Is Down* is a good example of accommodation to the mood of the hour.

Besides this, we have had the same old patterns that were used over and over before the war—sex and adventure, experiments in estheticism, and propaganda, and some new turns—tracts against the brutality of the Germans and the Japanese, journalism stretched out to book-size, prophecy, as in *Grand Canyon*, by V. Sackville-West—but nothing that deserves consideration as fiction. The climax in war novels has been Evelyn Waugh's attempt, in *Put Out More Flags*, to turn the billeting of English children into a joke.

Of course, all this proves nothing about the influence of war on literature. What it means is that, to many of our contemporary writers, the war has not yet happened. It is characteristic of the literature of our day that it has lost its sap, substituted an extreme individualism for an imitation of life, and lost its sense of form through esthetic experi-

mentation. Many modern writers have preferred cultivating their own ego to accepting their responsibilities to their subject matter and to their readers. Secure behind the lines, they have gone on with their old patterns of success, growing fat through an appeal to the hatred and decadence of their audience. Not all of them have done this, of course, but enough have to make it appear that the present war has had no effect on literature.

In spite of all this, there is reason to be hopeful. First, because society, through the war, has reached the end of its own disruptive processes, and secondly, because literature has gone as far as it can go in the direction of a chaotic freedom, a denial of ultimate values and a weak pandering to materialism.

Although many people have thought this war a continuation of the last or a repetition of it, it is of a new vintage altogether, a war that will bring us all to rock bottom. In scope and horror and genius for destruction, the present war goes beyond the imagination of man. It carries to their extreme limits all the shibboleths by which we have chosen to live in the past. The totalitarian governments merely push our denial of all ultimate values to its logical conclusion; their use of brute force is Darwinism in heavy armor, their substitution of the State for God and humanity is the logical result of the individual's refusal to accept any law above self and the State's refusal to accept any moral responsibility for the individual.

The final round of this conflict will be fought, not over opposing ideologies, not between this and that form of government, but between Christ and Antichrist. Men are working hard all over the world today to destroy the materialistic civilization which has blinded them to the spiritual world, and when that is destroyed they will be forced to turn to the world of the spirit.

So much for the progress of the war. Even before we reach the end we can expect some good influence from the war. It will brutalize men, to be sure, but it will also make them over through suffering. It will provide writers with themes of heroism, sacrifice and suffering that have not been common in our day. It will offer a purgation of spirit to thousands of people who otherwise would never have known greatness of any kind. Even peo-

ple outside the Church today are talking about the purgative value of suffering. There was a time in America when isolationism was an intelligent point of view, but, with all the world convulsed in suffering today, no one can escape the universal destiny.

No one, of course, assumes that men who, in the relatively easy conditions of peace, have sinned again and again, are going to become saints by being thrown into the temptations of a demonic war. It is not so easy as that. But, on the other hand, we cannot deny the possibility of growth in sanctity in some men to meet the size of their temptations. Marshal Foch in the last war illustrates the extent of these possibilities.

It is here that the hope for our future lies. We cannot imagine men who have undergone a holocaust of suffering giving themselves up to esthetic slumming or making a fetish of their own sins against decency. Men who write in the future, whether they be soldiers or civilians, will have seen how close man's very soul came to extinction. With that near-tragedy behind them, they will of necessity give themselves up to the truth and will become again the architects of time, creators in the true sense of the word. A society which has scorned them in the past, except when they pandered to low tastes, will honor them for their true vocation, which, in the future, will be to restore man's mind and culture to the lofty place they once occupied.

As for literature itself, we can expect a movement away from undue concreteness and materialism toward the abstract and universal. The best novels of our day have been reinterpretations of the sagas and legends of the past. Even the Blessed Mother has been made the heroine of a best seller. Experiments in obscurity and unintelligibility, so popular today, will have little place in a world stretched out on a cross of its own making. When all men, willingly or unwillingly, are carrying heavy burdens, it will be difficult for authors to turn their backs on their responsibilities. Somewhere on the battlefields and in the stricken areas of the world today, the Saints of the future must be in the making, and since a classic has been called the combination of a great theme with great vision, it is only reasonable to suppose that in the future artistic vision will keep abreast of the great themes being forged through suffering and sacrifice.

SOME FURTHER VIEWS

Other contemporary writers have had something to say, too, about war and literature. Their remarks are not so extensive as those that preceded, the week of December 5, 1941 and this week, but for the completeness of the record, as well as for the revelation of the man that they contain, we append them here.—Literary Editor.

I.

I CANNOT be a very good prophet as to what effect the present war will have on literature, but if you will allow me the privilege of a poet, that is, of pretending to prophesy about the future by prophesying about what has already happened, and ante-dating my writing, I can give you a wonder-

ful prophecy in 1913 concerning the effect of the war of 1914-1918.

"A great war will break out in a dilettante world in 1914. Its first effect will be like that of a cold shower on a sleepy lad: lyrical ejaculations, dancing, virility. Julian Grenfell will write his one poem, Rupert Brooke his one poem, Alan Seegar his one poem.

"Then will come a numbness of perseverance and exhaustion. There will be about as much lyric poetry in 1918 as there are songs from a Marathon runner on his twentieth mile. The only literature will be that of those who ride on the backs of the runners: fiction-writers—war-correspondents and war novelists. Vomit to the fighters, whipped-cream to those at home.

"After that, the armistice and the aftermath. Then will come pillagers to the field of battle, cutting off the fingers of the slain for their rings, and not caring who won, or who was just, but bent on having booty from their betters in order to make it into literature?"

But there is no reason to be gloomy about all this.

Daniel Sargent

II.

THE piping times of peace certainly don't produce much literature worth reading, and I doubt if this or any other war will succeed in lowering the standards to any noticeable extent.

I'm not afraid these remarks will discourage any of the incompetent writers who might theoretically become good ones if it weren't for the war. First-rate writers frequently write poor books; but the incompetents are indefatigable and undiscouragable in turning out dull ones.

Kenneth Roberts

III.

HOWELLS was right in saying that great events—of course he meant catastrophic events—do not produce great literature. I was talking to Ellen Glasgow a few weeks ago, and she is now of the opinion that war is just barbarism and destruction, and there's nothing else to be said about it. But the most sensible thing in the conspectus (*Mars and the Muses* in 1917, *AMERICA*, October 31) was the author's own remark—wars come to an end eventually, but the making of great books goes on.

Padraic Colum

In response to many letters approving a Peace-Plan Shelf (cf. AMERICA, November 21, 1942), we will begin next week a feature section in the Book Columns. In short summaries, under the heading Peace-Plan Shelf, we shall try to point out succinctly the contribution each book that deals with the post-war world makes toward our better drafting, according to the mind of the Papal Encyclicals, of the world we want to live in.—Literary Editor.

BOOKS

WHEN, IN THE COURSE . . .

A NEW CONSTITUTION NOW. By Henry Hazlitt. Whit-tlessey House. \$2.50

NOW is the time to scrap our present Constitution, thinks Mr. Hazlitt, and adopt an Ideal Constitution. He finds our presidential-congressional system to be irresponsible. Neither the executive nor the legislature is charged with undivided authority to draw up a coherent, effective program and to put it in action. Jap planes catch our commanders napping; carelessness sets fire to the *Normandie* at its pier; our rubber stock proves inadequate and our industrial program to synthesize it is found to be in its preliminary stages still; the Philippines turn out to have been wanting in adequate air power and the means to protect what they had. Whom are we to hold accountable? Anyone's guess is as good as the next fellow's. And even if we collar the culprit, what can we do about it?

For our system is also inflexible. We have no way of effecting reforms. The executive and the legislature may deadlock in disagreement. The two houses of the legislature itself may square off at each other. We have no way of making either party yield to the pressure of public opinion demanding action on urgent issues. In 1919, the President and the Senate dramatized this defect. But similar bouts occur in the best of sessions. The poll tax and the third Presidential-Powers bill furnish recent examples.

Mr. Hazlitt has the answer to all that. We must chuck our present Constitution. We must adopt a (written) Constitution setting up the Cabinet-Parliamentary system of government—now. In such a system, as it operates in Great Britain, the executive and the legislature are fused into one flesh. The Cabinet with a Prime Minister as its head acts as the executive committee of the House of Commons. This Cabinet, functioning like the board of directors of a business corporation, determines all government policies. If the House refuses to support the policy adopted by the Cabinet, the latter can dissolve the House and carry the issue directly to the people in a general election. Ordinarily the members of the House will not want this. It involves expense and the risk of defeat at the polls. The Commons will usually accede to the decisions of the Cabinet. In the House, of course, the representatives of the people may still ventilate their complaints and those coming in from the country at large. They may still question the heads of departments about the execution of policies. But the Cabinet rules the roost.

This system makes government more immediately responsive to public opinion than does ours. It makes for coherence in framing legislative programs. It centers responsibility in the Cabinet. It has served the British people well for their purpose: to govern a homogeneous population inhabiting an island. Would it serve the American people equally well for our purpose: to govern a heterogeneous population inhabiting a continent? Will it work in a federal state as well as it seems to in a national state? Mr. Hazlitt is certain that it would. Mr. D. W. Brogan, professor of political science in Cambridge University, is pretty sure that it would not. That was the conclusion he drew from his diagnosis of American democracy in his *Government of the People* (1933).

That was written nine years ago, of course, but Mr. Hazlitt's favorite authorities are John Stuart Mill (1861), Walter Bagehot (1867), the youthful Woodrow Wilson (1885), and the early Bryce (1888). On the later Woodrow Wilson, and especially the later Lord Bryce, he is silent. Yet Bryce in 1921 published a comparative study of six democratic systems at work. He excelled precisely where Mr. Hazlitt is weakest, namely, in appreciat-

ing the sociological factors which condition various political arrangements. It is a pity this volume lacks the atmosphere of the American locale.

It might cheer those who despair of our Constitution to remember that while it was the British who had the rubber plantations and lost them, it is we who are supplying them from our rubber stock-pile. It is bootless to lament Pearl Harbor and Bataan and forget Dunkirk and Singapore.

ROBERT C. HARNETT

WORLD'S HARDEST MISSION

DOGSLED APOSTLES. By Alma H. Savage. Sheed and Ward. (A Talbot Club Selection.) \$2.75

ALASKA is very much in the headlines today and Miss Savage has given us a tale worth the telling. For these are the annals of the propagation of the Faith in our northernmost frontier—a Catholic story never before placed between the covers of a book.

The Alaska of *Dogsled Apostles* is not Dutch Harbor or Juneau or Nome, but the living Alaska of men's lives. First of all, we meet Joseph Raphael Crimont, the oldest active Bishop in the world. The book begins and ends with him—for he knew and knows all the pioneers, living and dead—Fathers Barnum, Lucchesi, Monroe, Jetté, Lafortune and many others. To use the terminology of the library, the volume is a mélange of collective biography and social life and customs.

The hardest mission in the world seems almost easy when we read of the humor, the simplicity and the contentment of these missionary priests and Sisters. Without detracting from the author's real accomplishment, one could wish for a sterner picture of the work at the Arctic Circle. The concluding chapters on clothes and transportation destroy the unity of an otherwise well-defined work.

In compiling the book, the author has gone to many sources, published and unpublished. Many of her finest pages seem to be taken from the very lips of the living, as the pleasant anecdotes illumine the characters of these men and women of God.

The simple flowing style, the well-balanced photographs aid in presenting an informal picture of Catholicism in Alaska. Miss Savage is at her best when reporting her own encounters with the missionaries, and their lighthearted remarks account for the specific flavor of this entertaining and useful book.

JOSEPH F. CANTILLON

INGENUOUS HISTORY

MONTREAL, SEAPORT AND CITY. By Stephen Leacock. Doubleday, Doran and Co. \$3.50

YES, this is the same Stephen Leacock, the man who could write *Moonbeams from the Larger Lunacy* and then stomp into a classroom and deliver erudite lectures on economics at McGill University. This time he has written history!

Anyone who at sundry times and places has fought his way through the historical *opera* of the "old school"—meaning by that encomium the hard and heavy rocks that make up the so-called foundation of *Wissenschaft*—no doubt has said repeatedly to himself that he wished his author had some sense of humor to save himself, and the author, from suffocation under an avalanche of stodgy monotony. Not that Mr. Leacock, or the reviewer, would scorn those who *know*, or those who *know how*. But there is certainly something to be said for

the Judgment of THE NATIONS

In "THE CITY OF GOD" St. Augustine says: "Since God, from whom is all being, form and order, has left neither Heaven nor Earth, nor angel nor man, nor the lowest of creatures, neither the bird's feather nor the flower of the grass nor the leaf of the tree, without its true harmony of parts and without as it were, a certain peace, it cannot be believed that He would have willed the kingdoms of men and their subjection to be outside the laws of His Providence." In "THE JUDGMENT OF THE NATIONS"

Christopher Dawson says:

"The basis of our unity—the ground on which we are all agreed—is our resistance to a system which we feel to be inhuman and opposed to everything that Christian men hold dear.

"We are not fighting for any partial end or party ideology, but in order to preserve the values of our entire social and spiritual tradition against forces that threaten to destroy it.

"The cause we are defending is far more fundamental than any government or any political creed. It is bound up with the whole tradition of Western culture: the tradition of freedom and citizenship and of the infinite value of the individual.

"The liberties which we demand are not the right of the strong to oppress the weak or the right of the ambitious to enrich themselves at other men's expense: but the elementary rights which are to the human spirit what air and light are to the body: freedom to worship God, freedom of speech, freedom from want and freedom from fear. Without these man cannot be fully man, and the order that denies them is an inhuman order. What we are defending is humanity itself."

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"THE JUDGMENT OF THE NATIONS" by Christopher Dawson was the October selection of the Catholic Book Club and is one of the ten National Catholic Best Sellers. Price \$2.50.

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balance, elasticity and gentleness of attitude, for not taking oneself too seriously, in the composition of those tomes that pass under the name of history.

Leacock, to illustrate the point, does not claim to have written history, yet he does it. He tells plainly enough in his preface how he scooped a bit here, a ton there, an idea or an inspiration from the next farm. Professor So-and-So, he says, "very kindly checked over the economic material of this book, with a view to eliminating errors. Any left are his." And finally: "Acknowledging all these debts, I feel also that I owe a good deal of this book to my own industry and effort."

His subject is as delightful as the spirit of its author. Montreal means Canada. Cartier put down on his maps its Indian name, Hochelaga. Champlain campaigned from its environs as he struck north and south to win, woo or wring allegiance from Algonquin or Iroquois. Dollier de Casson wrote there of himself, and of his noble predecessors. Jesuit heroes went that way to the Auriesville of today, to the Huron country, the Sault and far beyond. Charlevoix told of it in *La Nouvelle France*, and our Colonial ancestors tried there to bind Canada to the Colonies. There the Scots founded the great Northwest Company, and their descendants founded McGill. The Canadian Pacific Railway added no little to the wealth and loveliness of the city, and in our day we Americans never forget our first and other visits to this Royal Mountain city of the "Ville Marie."

If you want the sources, Leacock cites them. He does not pretend to have scoured them as a research artist, for his ability runs in other lines of scholarship. He has written what will for long be quoted as the best one-volume story of Montreal. W. EUGENE SHIELDS

ACTION AGAINST THE ENEMY'S MIND. Book One by Joseph Bornstein, Book Two by Paul R. Milton. The Bobbs-Merrill Co. \$2.50

WRITING contemporaneous history is very difficult. Inadequate sources do not allow causal relations to be established with satisfactory certitude. Then, as the modern historian cannot sufficiently know facts to evolve a theory, he is tempted to evolve a theory to fit the facts as they are inadequately known.

It is not too surprising, then, that we should postulate other theories of interpretation than those presented by Joseph Bornstein in the first half of *Action Against the Enemy's Mind*. While agreeing with the first postulate that Hitler is carrying on a war of propaganda, we disagree with many applications of that postulate; e.g., that the attack on France was delayed for a propaganda war; that Marshal Pétain was very serviceable to Hitler in the fall of France, etc., etc. Unfortunately, Mr. Bornstein's style makes the presentation of these applications so annoying that one is inclined to dispute every inch of the way.

The half of the book written by Paul R. Milton is quite the contrary. Written in a quiet, clear style, it is pleasing even when one disagrees with Mr. Milton, which is seldom. This author has a sharp sense of objectivity, remarkably free from prejudice. He discusses the weaknesses of our social and economic setup which might be a handle for enemy propaganda, doing an excellent job, even to the point of practicality on such topics as anti-Semitism, capital and labor, the Negro question, etc. This is definitely the worthwhile part of the book.

JOSEPH R. FRESE

OUR HEARTS WERE YOUNG AND GAY. By Cornelia Otis Skinner and Emily Kimbrough. Dodd, Mead and Co. \$2.50

TAKE two naive and genteel flappers of the early 1920's, remove chaperones; add tickets, cabin-class, on a transatlantic liner, adequate letters-of-credit, and an itinerary which includes London, a small Norman coast village and Paris; stir gently, (the mixture is effervescent), filter through two decades of retrospect; combine with a generous measure of wit, a pinch of salt, a dash of biters—

But on second thought, the only one who can success-

fully prepare this recipe is that talented lady, Cornelia Otis Skinner. She and Miss Kimbrough set out from Quebec that summer, several years ago, on their first *independent* vacation. Their boat stuck on a bar part-way up the St. Lawrence and they had to change ship. That was why one of them had to be smuggled past the quarantine inspectors in Liverpool. Then, Mother had given them addresses culled from a Ladies' Rest Tour publication—she must have made a mistake in copying the one for Rouen. A friend had recommended St. Valéry-en-Caux for its branch of the *Alliance Française* and Cornelia thought they should both brush up their French before Paris.

In Paris, there were too many Americans at the Hotel France et Choiseul, and Mrs. Irwin told them about the *pension* at 6 rue Demours. Fortunately, Mr. and Mrs. Otis Skinner were also vacationing in Europe and were nearby at most crises. But Emily not only got to go to Paris, France, Europe; she also got to ride in a train full of soldiers from Chantilly (her horse won) to Paris.

You will want to read, and laugh, for yourself. You will learn something, too, of two ladies whose only mistake in writing this book is in the verb in the title: their hearts are still young and gay.

R. F. GRADY

MIXED MARRIAGES AND PRENUPTIAL INSTRUCTIONS. By *Honoratus Bonzelet*, O.F.M. Bruce Publishing Co. \$1.75

THOUGH by no means a complete treatment of the subject, as the author himself would admit, still this book does fill a definite need. In it the busy priest will find something upon which to base his instructions.

The book gives a clear, simple and interesting outline of Catholic doctrine arranged with an eye for the prejudices of the average non-Catholic regarding the Catholic Church. It is only a plan which must be adapted to each individual. In fact, the author rightly insists that the wise pastor will study the peculiar difficulties of each person he instructs and emphasize accordingly those doctrines the false conception of which is the cause of the prejudice.

A book of this type should, perhaps, include a brief study of the existence of God, His Nature, the Fall of man and the Incarnation. The non-Catholic will not understand the religious practices and beliefs of his partner unless he also understands the very foundations of religion.

LEE H. BRADLEY, S.J.

USAGE AND ABUSAGE. By *Eric Partridge*. Harper and Bros. \$3

WORDS may be weapons in wartime; but a great many words are casualties, too. Correspondents are "authorized to proceed via Army bomber"; and in Broadway theaters, at the sound of the siren, "illumination is required to be extinguished." (One hears Sir Edward Grey, on August 4, 1914, saying poignantly, "The illumination is being extinguished in Europe . . .")

Mr. Partridge raises a voice in the wilderness where dwell civil servants, high officials of the armed forces, radio commentators, columnists, and you and I and all of us who demean the English language. The articles on Jargon, Officialese, and Verbosity may well give us pause; and the long list of clichés is fit matter for an examination of conscience. To pick up the book is to wander from page to page, from cross-reference to cross-reference, in a pleasant fascination; while the work piling up on one's desk only adds a piquant flavor, as of forbidden fruit.

CHARLES KEENAN

ROBERT C. HARTNETT is a frequent contributor to *AMERICA*, writing on social questions. He is at present at Fordham University.

JOSEPH F. CANTILLON, librarian at Regis High School, New York City, is also on the Executive Board of the Talbot Book Club.

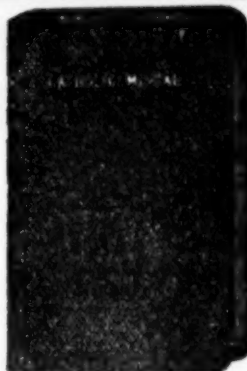
CHARLES KEENAN, Associate Editor, speaks on the language with authority, having taken his degree in English at Oxford University.

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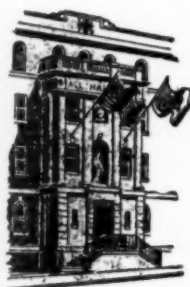
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ART

THE Artists for Victory Exhibition, now at the Metropolitan Museum, includes such diverse forms of art as oil paintings, water colors, gouaches, pastels, miniatures, sculptures and prints. It is, as might be expected, a rather large show and there is the inevitable effect of monotony usual to affairs of this size, where so many items of art are gathered in one place and where the difference in artistic quality is not particularly marked. Not that differences are entirely missing, but the average of the oils, which form a major part of the show, presents little that is genuinely distinguished.

This is not meant to imply that we lack adequate painters. As a matter of fact, fairly good painting is a rather usual accomplishment. What is missing is the ability to form canvases into artistic entities and to employ painting ability to this end. The French painters still dominate those of our nativity and this, while regrettable, is to be expected, for France has produced the best modern painters. This influence, however, is more reflected in painting manner than in the finesse of picture composition which distinguishes both the great, and the less great, among the Frenchmen. What must impress anyone who views an average cross-section of American oil painting, such as this one, is the general absence of this finesse and of the ability to resolve the picture elements into a mood-creating total.

Greater freshness and vigor appears in the water colors, gouaches, pastels and prints in the show. The relative unpretentiousness of the media, in these cases, seems to have freed the artists employing them and to have permitted a happier resolution of form, or picture pattern. The appearance of effort is less to the front and the seemingly casualness of the works gives them more of the quality there should be in gallery art.

That quality is at its highest when it attains to the evocative power of certain musical compositions for the piano, which are at once complete within themselves, limited in their emotional scope, and in which there is a pleasure, not only because of what is done, but also because of what is left undone. American painters in oil have still to acquire the ability to plan their pictures to achieve this end. That end, I may add, seems essential if we are to have a satisfying type of gallery art; our present type, often charming in its best phases, is still inadequate for the religious and social mission art is fitted to perform.

No one can reasonably quarrel with the judges for the award of first prize to John Steuart Curry for his oil of his native Wisconsin landscape. In fact, the awards seem to have been made, in most instances, to artists who well merited them, which goes rather counter to the hasty assumption that art juries are usually wrong in their judgments. The Curry painting is fresh in conception and individual in treatment.

The sculpture section of this show I thought to be on a rather high plane, for the contemporary effort to achieve a suitable architectonic quality in this medium has become a general tendency, and a greater control of the sculptural elements, directed to this end, is apparent. While the portrait pieces were less significant in quality than might be expected, a head (that of his mother) by Robert C. Koepnick, which received the Proctor Prize at the previously held National Academy Exhibition, possessed all of the sensitive feeling for personal character and design which is this artist's equipment. A matter of great interest in this section is the wide use of sacred material for subject matter by the artists. This has resulted in a number of works that are free from a commonplace approach and from those clichés in treatment that are usual to religious subjects, clichés which religiously minded people occasionally appear to confuse with the sacred personages themselves. BARRY BYRNE

THEATRE

THE GREAT BIG DOORSTEP. *The Great Big Doorstep*, a comedy adapted by Frances Goodrich and Albert Hackett from the novel by E. P. O'Donnell, is the best "escape" play I know of. Produced and directed by Herman Shumlin at the Morosco Theatre, and featuring Dorothy Gish and Louis Calhern, it was just the thing to see if one was depressed by general world conditions—and who isn't? It is off the stage for the moment, but another tryout is predicted.

There was something very soothing about the play. You sat in your comfortable seat and relaxed and chorled straight through it. You didn't find yourself doubled up with laughter and you didn't hear many loud guffaws; but you were pleasantly stimulated and vastly interested every minute.

The big doorstep was a doorstep that had been washed up by the Mississippi in front of a squatter's shanty in Grass Margin, Louisiana. It was a beautiful doorstep, and the members of the Crochet family, who lived in the shanty, were enchanted by it. They were a clean and self-respecting group of Southern settlers, made up of Mr. and Mrs. Crochet (Miss Gish and Mr. Calhern) and their brood of five young sons and daughters.

The new doorstep filled the family with unsuspected ambitions. They yearned to possess a home worthy of such a doorstep—especially a house near them vacated by its owners for non-payment of taxes. The taxes were the snags in the Crochet plan. *They* hadn't any money, either. The only member of the family who worked was Mrs. Crochet, who did laundry jobs for her neighbors and amused herself in her few leisure hours by the care of her garden. Her husband did no work but dreamed brave dreams. He was once a ferry-boat pilot, who lost his boat. He subsequently marked time waiting for an equally good job, preferably one calling for no physical or mental effort. He, too, desired to see the new doorstep set up against a proper background. He was an optimist, who bought grass seed with borrowed money to feed the horse he didn't own but which he meant to buy when the family moved into the big house they didn't own.

His wife kept the family together, and almost no member of that family (except the little boy twins, who never spoke at all), ever spoke without drawing a laugh from the audience. In the end their dreams came true, in a gratifying and highly unexpected fashion.

I cannot understand why Mr. Shumlin lost faith in the play so soon, if he did. He had a superb company, and his stage direction and admirable setting had been perfect. Dorothy Gish and Mr. Calhern were marvelous in their roles, and Clay Clement was excellent as the generous visitor who gave his brother's family a fine looking but worthless check. *And*—the play was as clean as a whistle. Mr. Shumlin can't afford to let it die.

WINTER SOLDIERS. The Studio Theatre, which has put on some extremely good plays in its short life, has again distinguished itself by an excellent production of a new offering, *Winter Soldiers*, by Dan James, staged by Shepard Traume under the direction of Erwin Piscator. This is the play which so deservedly won the Sidney Howard Memorial Award, and which showed the superb fight of oppressed peoples under Nazi attacks and domination. There was no featured star in the new production, but Ronald Alexander's interpretation of a malignant German general is something that should win him a special prize of his own.

The leading new Studio players—Dolly Haas, Vaughn George, Sara Stengall, Herbert Berghof, R. Ben Ari and Paula Bauersmith, all did good work in their various roles. We may see, and should be glad to see, *Winter Soldiers* move into an uptown theatre.

ELIZABETH JORDAN

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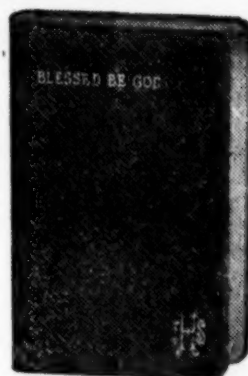
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SALUDOS AMIGOS. A Walt Disney picture is always an event; this one is an unusual event. Here the famous screen creator has blended his fascinating flights of fancy with some factual pictures from his tour of South America, last year. His mission was a good-will gesture; the results, cinematically, have succeeded in cementing friendship, for reports state that neighbors south of the equator are flocking to the box-office to discover what Disney has conjured up. *Saludos Amigos* is a combination of travelog and cartoon. The tour is traced through shots of Bolivia, Peru, Chile, Argentina and Brazil, and by means of animated maps. These serve more or less as a frame for the delightful animated interludes. Disney has never displayed to better advantage his ability to inject coy nonsense into the artistic and the beautiful. Donald Duck as a tourist at glorious Lake Titicaca is typical. His brushes with the inhabitants are cunning and laughable. The Chilean episode concentrates on the hazards that befall a small mail plane which defies the storms raging in the Andes and gets the cargo across. Goofy, the Texan cowboy, is screamingly funny in his attempts to turn gaucho in the Argentine pampas. But the prize interlude is the interpretation of Brazil. Disney has let himself go completely in the use of watercolor. Dipping a brush into a pot of paint, he has caused the splashes to fade into a series of scenes of riotous color and exquisite beauty. Then, too, a new character is introduced in the person of Joe Carioca, Brazilian parrot. This dandy takes Donald Duck on a tour of Rio's casinos and sights and positively stills that garrulous web-foot. Only one complaint can be lodged against this production and that is that there is not enough of it, for the picture runs only forty-five minutes. Nevertheless, every minute of time is filled with interest, laughter or imaginative charm and this newest masterpiece of Disney will more than please young and old moviegoers. (Disney-RKO)

TENNESSEE JOHNSON. Taking the career of a not frequently portrayed President of the United States, this film presents one of the most satisfying historical documents on the current screen. Though the retelling of the life of Andrew Johnson has required some refitting of facts, the essentials are accurate. Care and research have helped to make the dramatic offering a powerful lesson in Americanism. Van Heflin is cast in the title role and gives a memorable performance as the self-educated champion of the under-privileged. Taking in all the important phases of Johnson's rise to prominence, the picture sketches his early manhood, his stand on the Union side, his contact with Lincoln and his elevation to the Presidency. Naturally, one of the most impressive scenes treats of the impeachment proceedings that only narrowly failed to eject Johnson from the White House. As Thaddeus Stevens, Lionel Barrymore gives a forceful interpretation of the man who opposed Tennessee in politics and political principles. Ruth Hussey has the role of the President's wife. Director William Dieterle has done a distinguished job in tying the many parts of this story together. All the family will find this worthwhile entertainment and a fine lesson in the importance, these days above all, of democratic unity. (MGM)

BEHIND THE EIGHT BALL. If you are an adult devoted to the insane antics of the Ritz Brothers, this will appeal to you; if not, stay away, for there is an overdose of the trio throughout. A hodge-podge about vaudeville actors, backstage murders and enemy spies has been whipped together and the result is mediocre in flavor except to those who are sufficiently addicted to slapstick to remain Ritz Brothers' fans. (Universal)

CORRESPONDENCE

MOTHER OF THE AMERICAS

EDITOR: In these days when a bond of unity and solidarity between the Americas is so ardently sought, when Catholics are recognizing a spiritual kinship faster than mere economic ties, there lies neglected by the general-ity a beautiful opportunity opened to us by Our Lady herself at her shrine at Guadalupe. Under her cloak we realize our nearness and dearness to God, to Mary, to each other. For Guadalupe is not merely a Mexican devotion. At least, it should not be.

Lourdes did not belong to Bernadette. She had to leave. Lourdes does not belong to France. The people have left their tokens, and gone away with tokens of Mary's love. Mary is the Mother of all men. When she gives bread or sweets to one of her children, she means all to share them.

Mary came to Guadalupe when the Faith was first taking strong root on the continent. Who will deny that she gave impetus to the Faith, and has ever been its guardian? Now that all the American countries have more or less developed along all lines, must they continue blind to her attractions? Now that we are more alive to our common spiritual bond, where shall we find and experience the joys and blessings of union more than at the feet of Our Lady? Or is the Faith in the Americas bounded by national border lines?

On the mantle of the Indian peasant, Juan Diego, Mary imprinted her own beautiful figure. In her Cathedral she stands, not only Lady of Guadalupe, but Queen of the Americas—if we will have her.

In winter she gave a sign to doubting Bishop Zumárraga: she sent him roses from a rocky mountain-side. It is winter now, and spring may be many, many bitter years away, and summer many more. But Our Lady of Guadalupe can bring roses even in the winter time—if we will have her.

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J. R. Z.

MEXICAN PAYMENTS

EDITOR: In an editorial on Mexico which appeared in a recent issue of AMERICA, the statement was made that the agreement made recently between the Mexican Government and the International Committee of Bankers on Mexico which provides for the resumption of payments on Mexico's external debt, would represent the first payments to be made in 30 years. This statement is incorrect. Mexico defaulted on its debt in 1914 and interest payments of approximately \$44,000,000 were made between 1923 and 1928 as a result of an agreement made between the Mexican Government and the Bankers Committee mentioned above, in 1922. No payments have been made since 1928.

The failure to carry out the 1922 agreement was caused by many factors, the revolt led by De la Huerta in 1923, and continuing disorders for several years thereafter, was one; a deterioration in the economic condition of the country was a second; the radical policies adopted by the Mexican Government, coupled with an extensive public-works program, was a third; the worldwide depression beginning in 1929, was a fourth and, finally, the decline of the value of the peso in its exchange value of the American dollar from 50 cents, in 1922, to about 25 cents, in 1931, and since then to 20 cents, was another very important reason. The total external debt of Mexico with interest accrued, in 1922, amounted to well over \$500,000,000, and the consequences of the revolution which lasted for 10 years between 1910 and 1920 made the burden of its debt tremendous and made for an un-

willingness to live up to its obligations which, while not admirable, is understandable.

Your editorial inference that the present agreement marks a change of spirit in Mexico which promises well for the payments of its debts, is subject to cautious reservation. Mr. Thomas W. Lamont, in 1923, as now, chairman of the International Committee of Bankers on Mexico, made a statement at that time that he believed the then newly negotiated agreement would be carried out, which in only a few years time proved to be erroneous. The present agreement has not yet been ratified by the Mexican Congress and, in any event, represents a drastic reduction as far as the payment of principal is concerned, which is planned to be paid over a period of 25 years at approximately 20 cents of its face value, in terms of a dollar.

It must be remembered that these debts are very old, going back fifty years, when the condition of Mexico and that of the world was vastly more prosperous and stable than it was in 1922 or since. Default in debt payment was not unusual in this hemisphere during the nineteenth century, and defaults and moratoriums became contagious, as the late President Coolidge once remarked, since 1914.

New York, N. Y.

SCHUYLER N. WARREN

SEGREGATION OF SERVICE MEN

EDITOR: Recently two intensely significant occurrences took place here which, I am given to understand, are being repeated from Coast to Coast.

Two United States Army privates entered a picture show and were about to seat themselves, when one was asked to go. (His skin was colored.) If he was embarrassed, his white friend was bitterly indignant. Shaking the dust off his shoes, he stormed out.

The next scene was in the local U.S.O. Six soldiers had just entered. Three were warmly welcomed, the other three were put out. (God had given them a colored skin.) The white soldiers were furious. "Haven't they got on the same uniform that we have!" And they, too, left, as soon as they had told the managers what they thought.

Now, the United States Government is "setting the pace," by its stringent segregation of Service men. How can we help make it realize that, by catering to the senseless whims of the un-democratic and their Race-Myth ideologies, it is offending every loyal American as well as all of its finest Service men?

Spokane, Wash.

DANIEL LYONS

RAVAGES OF WAR

EDITOR: Some day soon, I will be a long way from where the peace-loving philosophy of Christ can reach effectively. Stripped of all its flag-waving and spine-chilling national anthems, war is still hell and believe me, it is not easy to put a Catholic education in the finer things into the thick of blood and bullets.

Stand beside a 30-caliber machine gun, spitting death 300 times a minute, and you will see what I mean. Don't think I'm not patriotic, but I sincerely feel that not more than a fraction of the population realizes the ravages of war.

I saw a ship-launching from a plane recently and I cannot help but think of the waste of manpower and life that it represents.

We boys need your prayers. Please don't forget us.
Squantum, Mass.

S. R. J.

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BELLS OF COCKAYNE

EDITOR: Now that we are becoming cocknified, which need not distress us, because Thomas à Becket and Thomas More (not to mention other saints) were true cockneys, what is the actual jingle about the bells of Saint Clement's? So far as I recollect, the rhyme goes:

Oranges and lemons
Say the bells of Saint Clement's.

You owe me five farthings
Say the bells of Saint Martin's.

When will you pay me?
Say the bells of Old Bailey.

When I grow rich
Say the bells of Shoreditch.

When will that be?
Say the bells of Stepney

I do not know
Says the great bell of Bow.

I was born two parishes east of Stepney, whence the parishioners sailed in fifty-foot boats for America long before the Pilgrim Fathers—U. S. Ambassador Houghton unveiled a tablet to their memory on Blackwall pier. But someone may know the real jingle about the bells of Saint Clement's.

New York, N. Y.

COCKAYNE

PUBLIC RELATIONS OPPORTUNITIES

EDITOR: Recently in New York Mr. Paul Garrett, vice president of General Motors, organized a meeting of public-relations directors. Since attending this meeting, I have developed the conviction that Catholic educators should look into the field of public relations with a view to establishing departments in the universities for teaching the basic principles of this comparatively new art.

The Catholic viewpoint on the relations of labor and capital, as expressed in *Rerum Novarum* and again in *Quadragesimo Anno*, is sorely needed in this field. The philosophy taught in our universities should provide a background to which should be added studies in economics, accounting, journalism and advertising. Thus equipped, students should be able to take places in public-relations departments.

Successfully to carry out a public-relations task which has to do with labor and employe problems, it would be helpful if the man entrusted with such a mission have a knowledge of psychology, metaphysics and Christian Doctrine.

Failures result in viewing employes as subscribers to a house organ, numbers on a clock, or members of a class apart. The public-relations director ought to be able to visualize these men and women as rational beings with immortal souls, as human beings who love, and laugh and weep, human beings as important as the chairman of the board, and hence possessing a dignity despising patronizing advances. Unless the real equality of man is recognized, while at the same time the rights of management and of capital are upheld, the efforts of public-relations directors in this particular field will not meet with full success.

The use of public-relations men in government and in the armed forces suggests the thought that even with the war in progress it might be possible to guide the work of qualified students along the lines suggested. In any event, the time for effective Catholic action is ripe. A crop of young men educated in Catholic universities and directed toward positions in public relations departments would have a pronounced effect upon what Sir William Beveridge calls the five great evils of modern industrial society: poverty, squalor, ignorance, disease and idleness.

These young men would preach a philosophy of light

and cheer and gaiety that might make the weary old world young again.

Chicago, Ill.

JAMES E. BULGER

WAR AND THE PASSION

EDITOR: The recent tendency of writers and speakers to link up the War with the Sacred Passion of Christ can hardly promote accurate thinking among our people.

Entirely apart from the morality of war in general, or of the current war in particular, it would seem that while those who participate in war must endure physical and mental suffering, just as Our Lord did, they consider it their duty to use physical violence against the foe, with the intention of destroying him as far as may be required to obtain victory. In contrast, the Gospel accounts of the Passion of Christ make it quite clear that not only did He refrain from physical violence against His unjust aggressors, but actually forbade His followers to defend Him with the sword. As one of the eyewitnesses later expressed it:

Christ suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: When He suffered, He threatened not: but delivered Himself to him that judged Him unjustly. (I Peter ii, 21-23.)

In fact, if we consider the Cross as the symbol of the victory achieved by the Saviour through His Passion, it stands for a victory achieved through internal spiritual resistance, without physical violence, against injustice.

While these considerations do not prove that Christians are forbidden to take part in a just war, they do suggest that the war effort will be embarrassed if it is associated too closely with Our Lord's Sacred Passion.

New York, N. Y.

THOMAS J. KAVANAGH

PRAYERS AT MASS

EDITOR: Why do Catholics have to use prayer-books and missals at Mass? Why not know the prayers by heart? The prayers of the Mass should be taught to the children in the Catholic schools, in translation at least. Older children should also learn the Latin prayers. If this were done, after a generation or two, Mass-goers would know the Mass prayers by heart just as we all now know the Lord's Prayer, the Apostles' Creed, the *Confiteor*, etc. Prayer books and missals are excellent for home use and before and after Mass for special prayers, but during Mass we should not have to rivet our attention on a book, but should follow the priest just as the server does.

The Ordinary of the Mass is always the same. The Proper changes, but changes in rotation, every year the same, so those prayers could easily be learned too, and likewise the Epistles and Gospels.

It seems strange, since Catholics are obliged to go to Mass every Sunday, that so few of them know the words of the Mass. Our Catholic schools and teachers ought to remedy this.

How much better we can attend to the Mass when we can say the prayers with the priest. But let us say them to ourselves. It may be well enough for trained groups to give the responses aloud, but it does not do in a church where strangers gather, people of all ages, and nationalities, and abilities and disabilities. Some voices dominate, others drag—all very distracting.

Let us learn the prayers of the Mass by heart, and we will never forget them.

New York, N. Y.

C. KINGSLEY

(The views expressed under "Correspondence are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

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PARADE

(A professor enters a drug-store telephone booth, and dials for a number). . . .

Professor: Hello, is this the Police Department?

Operator: Police Headquarters.

Professor: I want to report my pet duck missing.

Operator: Your what?

Professor: My duck. My pet duck.

Operator: Just a minute. I'll give you the radio dispatcher. . . .

Voice: Radio dispatcher speaking.

Professor: I want to report my pet duck is missing.

Voice: Well, what about it? You mean somebody stole it?

Professor: I don't know. It's missing. I thought the police could find it.

Voice: You better tell that to the record clerk. . . .

Operator: transfer this duck man to the record clerk. . . .

Operator: (to professor) Sorry, the record clerk's line is busy now.

Professor: (a bit impatiently) My, my!

Operator: (later still): The line is still busy.

Professor: (more impatiently) My, my!

Operator: Here's the record clerk's office. . . .

Voice: Record clerk's office.

Professor: I want to report that my pet duck is missing.

Voice: What's that?

Professor: My duck is missing. My pet duck.

Voice: You lost a duck, eh? Well, we don't cover animals in this office any more. . . . *Operator:* connect this gentleman with the Missing Persons Bureau. . . .

Operator: (the professor) Sorry, the Missing Persons Bureau line is busy now.

Professor: (his voice betraying exasperation) Never mind, operator. Let it go. I'll get another duck.

Operator: Sorry, the line is busy now.

Professor: (in loud tone) I said, I'll get another duck. Don't bother. I'll get another duck. (The professor hangs up, strides angrily out of store, enters a cab operated by Bill, a taxi driver).

Professor: (to Bill) Take me to Stumm's Pet Shop.

Bill: O.K.

Professor: Our civilization has become too complex. It's so complex now a man can't make a report to the police without risking apoplexy in the process.

Bill: You're havin' trouble with the cops?

Professor: No, no. I'm a professor at — University. I just lost a duck, a pet duck. So labyrinthine has our social structure become that I found practically insuperable difficulties when I tried to report this simple fact to the police. (He relates his experience in the telephone booth to Bill.)

Bill: That'd bust any guy's patience.

Professor: It's another proof that the Industrial Revolution was not an unmixed blessing.

Bill: I don't get you.

Professor: The Industrial Revolution begot this involved civilization. It produced the big city. It produced the machine age. And the machine age has eluded man's control. To a great extent, the machine is controlling man, rather than man the machine. . . . Well, here is Stumm's. You need not wait. It will take me some time to select the sort of duck I want. (The professor enters the pet shop. Bill, lost in thought, drives back to his street corner, tells Louie of the conversation.)

Louie: I guess what the guy means is there's too much red tape in this here civilization.

Bill: He means man's gone and lost control of the machine. But that ain't the root of it, Louie. The real trouble is that man's gone and lost control of himself. He can't control the machine age until he gets control of himself.

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